

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3471.
NEW SERIES, No. 575.]

LONDON, SATURDAY, JANUARY 2, 1909.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK	1
LEADER:—	
Our Confidence and Strength	8
ARTICLES:—	
In the Crow's Nest	2
A New Year's Prayer	8
A New Year's Message	9
American Notes	10
Guilds of Help.—III....	11
The Year 1908... ..	12
LITERATURE:—	
The Winkworth Sisters	3
Laws of Life	5
OBITUARY:—	
Mrs. R. B. Drummond	6
Herbert Darbishire	6
The late Miss Marian Pritchard	6
POETRY:—	
Grace After Milton	2
The Immortal Hope	7
January... ..	7
Our Brother	12
THE CHILDREN'S COLUMN	7
NEWS FROM THE CHURCHES	14
OUR CALENDAR	14

NOTICE.

Subscribers are respectfully informed that their yearly Subscriptions are now due. For terms see page 8.

NOTES OF THE WEEK.

A HAPPY NEW YEAR! THE INQUIRER reaches out a hand into many homes in this country, and in other lands, circling the globe, and is grateful for the warm clasp which is returned. A quiet work is ours, but based upon deep principle and earnest purpose. We may appeal, we know, with confidence to many friends for loyal support and generous sympathy, that our efforts on behalf of truth and progressive religious life may not be made of no avail. Much welcome help can be given by securing for our paper a wider hearing.

LAST year friends were very good to us in paying for copies of THE INQUIRER to be sent to free libraries in various parts of the country. May we ask now for a renewal of that kindness? It can be extended to any amount, with ever-increasing opportunities of usefulness according to the goodwill of our friends.

THE disaster of the earthquake which early on Monday morning befell the eastern coast of Sicily and the Calabrian peninsula is beyond the power of words to describe, in the magnitude of the sudden destruction, the terror of the moment, and the subsequent suffering of countless victims. 100,000, even 200,000 lives are reported to be lost by the sudden shock and the consequent tidal wave and fire which

inevitably followed amid the ruined houses of Messina, Reggio and other places bordering the Straits. Words of sympathy are idle. The King and Queen of Italy at once hastened to the scene, and prompt measures of relief have been taken by those on the spot, by the ships of our own and other countries, which were within reach, while Relief Funds have been opened, to which generous gifts will be the best tokens of sympathy with the stricken people.

THE Essex Hall Year Book for 1909 in the list of ministers in Great Britain and Ireland includes 365 names, and there are published this year some rules which are observed in compiling the list. The list of congregations contains 372 places of worship, 294 in England, 38 in Ireland, 34 in Wales, and 6 in Scotland. Of these 41 are noted as relying at present upon "supplies." Much interesting information with regard to our churches and allied institutions will be found in the Year Book.

THE Sunday School Association's Motto Card for 1909, with a list of Bible Readings for all the Sundays of the year printed on the back, has a striking original design by Miss Alice M. Odgers (the Treasurer's sister), with the motto, "What shall we children bring?" illustrating the verse of the well-known hymn, "The wise may bring their learning," which is printed below.

THE following figures from the *Congregational Year Book* for 1909 indicate the numerical strength of Congregationalism:—Churches, 4,918; sittings, 1,801,683; church members, 497,662; Sunday scholars, 715,371; teachers, 70,102. These figures represent a decrease for the year of 13 churches, of 1,291 church members, and of 13,976 Sunday scholars. But the closed churches have been mostly small ones, whilst larger ones have been opened, so that there is an actual increase in seating accommodation. The falling off in membership is again partly attributed to the reaction from the Welsh Revival. The decrease in scholars is partly due to the new method of making many of the older scholars teachers, and greatly reducing the numbers in the classes. The average age at death of the ministers deceased during the year was 74; the average length of ministry 41 years. Seven ministers entered Congregationalism from other denominations; six left for other denominations.

THE *Baptist Hand Book* shows considerable decline among the Baptists during the

past year. Chapels and seating accommodation have increased, but Church members, Sunday school teachers, scholars, ministers in charge, and local preachers have decreased. Baptists in the United Kingdom number 424,000, as against 430,000 a year ago. There are 100 fewer Sunday school teachers, 8,000 fewer scholars, 70 fewer local preachers, and 55 fewer ministers in charge. But good financial results have been achieved, for during the year £86,000 was spent on new chapels, £50,000 on chapel improvements, and £80,000 has been paid off chapel debts.

IN the early part of last year there were considerable heart searchings among the Methodists, both the Wesleyans and the smaller branches; for it was discovered that there would be very serious numerical losses to report to the conferences. It is now hoped that more cheering news will be sent in during the present year; that there will be reports showing steady and substantial progress. The prosperity of the Methodist churches is a subject full of interest and suggestion to all the other Protestant churches. In the day when the Methodist churches cease to be effective in their appeals to the people, when they begin chiefly to represent a movement whose force is spent, or a doctrine and discipline no longer credible and enduring, they will prove to be a very formidable obstacle in the way of religious progress. Ceasing to be creative, a church tends to become critical, unsympathetic. There are little groups of men still in existence whose predecessors did rousing work, helped on needed spiritual reform, successfully combated spiritual iniquity, while these only succeed in making a protest no longer heeded, and in perpetuating a prejudice they should have outgrown. No one who loves his fellows would wish the Methodists to follow such a course.

THOSE are doing best for Christianity and for the souls of their countrymen as well as for Methodism who translate the message of Methodism into modern words, adapt it to modern needs, and refuse to be entangled and thwarted by precedents no longer applicable to the needs of the present time. To take one recent example, the protest made by a great Baptist preacher against what he called the Down Grade was largely a protest against the inevitable progress of modern thought; against new truths which had only been too reluctantly received, and too hesitatingly acknowledged. There is good reason to believe that Methodism will offer no such dogged resistance to the inevitable movements of

thought, and the inevitable transformation of society, and yet will have its own special work to do, and its own special message to deliver. Those who note, for instance, the utterances of the President of the Wesleyan Conference will begin to understand how one may be a very modern man, and a very hearty and loyal Methodist.

THE *Daily News* announces an important new departure to be made on Jan. 11, from which date it will be published simultaneously at Manchester and London. Elaborate preparations have been made by the installation of private telephone and telegraph wires, and all the wonderful machinery that goes to the production of a modern daily paper, of which an interesting account was given in the *Daily News* of December 23. The Manchester editor is to be Mr. George Armstrong, eldest son of the late Rev. R. A. Armstrong, and many of our readers will join with us in offering to him the heartiest good wishes for the success of this new undertaking. The reference to him in the account above alluded to is as follows:—"In Mr. G. G. Armstrong, who will act as the managing editor of the Northern edition of the *Daily News*, we have secured a journalist who, as editor of the *Northern Echo*, and as a political worker, has exercised an important influence upon the politics and journalism of the North."

WE are still constantly regretting the loss of the *Tribune*, and are as constantly thankful for the encouragement of the *Manchester Guardian*. But the *Daily News* takes its stand as a halfpenny paper, and believes that as such it can do good service by this new departure in the North. "In saying this," the article of December 23 declares, "we are not insensible to the powerful and instructed influence wielded by our great and respected contemporary, the *Manchester Guardian*, a journal whose unselfish and constant advocacy of all great human causes has during half a century furnished one of the highest traditions of the Press. Nor are we unconscious of the services to Liberalism and progress of other journals such as the *Liverpool Post* and the *Bradford Observer*. But these organs are still restricted to the 'penny' public, and although conducted on spacious national lines, are primarily concerned with specific local areas. The aim of the *Daily News* is to reach all classes of the community throughout England and Wales with a cheap national organ conducted in the interests of Liberalism, available for all classes, and obtainable everywhere in time for the breakfast table. It does not enter the field with the idea of dispossessing any of its Northern Liberal contemporaries, but with the sole purpose of supplementing their work, and broadening the appeal of a great constructive Liberal policy."

ONE justification for this move on the part of the *Daily News* is found in the following consideration:—"The great industrial developments of the North have shifted the centre of gravity, and to-day there is a large aggregation of people within a radius of 30 miles from the Manchester Town Hall than within a similar

radius of Charing-cross. But the paper printed and distributed from London to this enormous population is practically inaccessible, for no morning paper can be regarded as really operative which is not on sale in time for the breakfast table. With the dual publication now arranged for, this great handicap on the effective service of the *Daily News* will be removed, and the paper will, on January 11 and after, be obtainable at as early an hour in Newcastle, Liverpool, Manchester, or Leeds, as it is in London, Bristol, or Portsmouth."

It is interesting to note, in connection with the recent award of the Nobel Prize for literature, that "Rudolf Eucken's *Philosophy of Life*," by Prof. W. R. Boyce Gibson, is already in a second edition. Prof. and Mrs. Gibson have almost ready for publication in the spring Eucken's "The Meaning and Value of Life."

FISHER INSTITUTION, SHEFFIELD.—At a special meeting of the Governors, held last week, three annuitants were elected under the William Fisher Charity and five pensioners under the Eleanor Fisher Charity. The annuitants must be ladies in reduced circumstances, and the pensioners must have been engaged in domestic service. In response to the appeal made by Rev. C. J. Street, in a letter to the *INQUIRER* and *Christian Life*, annuities have also been provided for two of the unsuccessful applicants through the generosity of two friends acting independently. All the annuitants were Unitarians.

From the Cambridge University Press we have three volumes of a new *English Literature for Schools* series:—Hazlitt's "Characters of Shakespeare's Plays," edited, with introduction and notes, by J. H. Lobban. "The True Travels, Adventures, and Observations of Captain John Smith" (d. 1631), Books I.-III., edited by E. A. Benians. Defoe's "Memoirs of a Cavalier," 1632-48, edited by Elizabeth O'Neill. (1s. 4d. each volume.)

HE was conscious of that within him which could quicken all knowledge, and wield it with ease and might; which could give freshness to old truths and harmony to discordant thoughts; which could bind together by living ties and mysterious affinities the most remote discoveries, and rear fabrics of glory and beauty from the rude materials which other minds had collected. Milton had that universality which marks the highest order of intellect.—*Channing*.

GRACE AFTER MILTON.

(With a bow to Elia.)

For lofty thought, and prophet-song,
For splendours brought to England's name,
For company of soul so strong,
For thought akin, for speech the same,
For Milton mine, and Milton thine,
Give we our thanks to Grace Divine.

W. G. TARRANT.

IN THE CROW'S NEST.

SOMETHING less than four hours of Christmas Day are still to run. It is perfect Christmas weather. True, we have no great depth of snow, and English children would think the sort of snow we have very stupid, for you cannot use it for snowballs; it is made of diamond dust. The thermometer is grovelling in the depths. The sky has been a fleckless blue all day, and is now a jewel-house of stars.

I have spent the day, I flatter myself, in fit doings. A sledge-ride through the keen air, in and out of the shadows of Piz Turettas, to Cierfs; service with the Communion there, and afterwards at Fuldera; a solitary meal at the Gasthaus; an afternoon of sermon-making; then a two hours' orgy with my mighty postal budget; and now—what shall I do?

But first I ought to confess that this Christmas dinner of mine was not really solitary. I had a table to myself, but I knew every diner at the other table, from the old Posthalter down to his tiniest grandchild. Once, when Martina was here, on going to fetch our letters, I met the old man coming down his huge flight of steps with a besom in his hand. "Do you mind waiting," said he, "while I clean out the hügl?" (That is what we call the big basin below our fountain, where cattle are watered, and clothes washed.) "Not at all," I replied; "but are you Brunnenmeister?" "We take it in turns," said he; "each family is on duty for three days." And he enlarged upon this matter in great detail, while he hammered out plugs, swilled, and swabbed. "But," said he at length, "you are not really interested in things like this, are you, Herr Pfarrer?" "Indeed I am," I assured him; "you see, they are new to me." "Ah, yes," he assented, reflectively; "I suppose in a big place like Hull they have a special paid man to clean out their hügl."

Martina, who is Hull born, was mightily pleased. Next day I found the old man reading, and chatted awhile with him about his author. "Nothing for you, Martina," I reported; "but what in the world do you think the Posthalter was reading?" "Shakspeare," said she, as promptly as an echo. "Right! And what play?" "Julius Cæsar?" she answered, rather interrogatively, and was again right! I mention this in order that people who have reason to conceal their thoughts may be on their guard with Martina.

And now, what shall I do? The Editor asks me, if I am in the mood, to write something for the New Year's number. Well, am I in the mood? That depends on what he happens to want. I might tell you about the Christmas-tree at Cierfs last night—how beautifully the bare church was festooned, and hung with Chinese lanterns; how the tiny children sang better than their elders, better even than the mixed choir; how very much alive the tree itself was, with something happening every minute—either a piece of snow catching fire, or a fizzy firework throwing off stars at inopportune moments during the service, or something else; what a charming angel hovered over all; and how bitterly cold it was, so that the

Fuldera school children were not allowed to come. I might tell you how a bevy of damsels stormed my sledge on the way, and what close company we found it, with five of them standing on the back-board, where there is room for two. (When last month's bride was a very little girl indeed, she once told me a dreadful tale about wolves. "And what would *you* do," I asked, "if a wolf were to come?" "I should cling on, and cling on!" Something reminded me of that reply last night. It was not unpleasant.)

But I have told you this sort of thing before. And why should you care about these anonymous children? With me, of course, it is different. They are my chief charge, and out and away the most joyful part of my pastorate. Think of it; *all* the children in five villages are the special friends of the Pfarrer; every one of them, whenever he appears, runs up to him and offers a hand. Is it not enviable? And this relation never really ends, for at the close of the school life comes the confirmation time, which brings the youths and maidens into very sacred intimacy with their minister. I am sorry to think of leaving this behind, and going back into conditions where it cannot be. But a native Pfarrer can do this work better than I, and there may be work for me elsewhere which he could not do so well.

Our school children were much interested in those two snake-skins which I brought back with me. We have plenty of vipers about here, but no big serpents like the boa and python. These creatures have been in my thoughts a good deal to-day. "Be ye wise as serpents." If only we could! If at the end of the year we could slough our old selves, and come out fresh and new, not as we were, but as we ought to be! Imagine the new character emerging from the old one, with all the wisdom of experience, but none of its soilure; with the charity learned in fiery temptation, but none of the discouragement and self-contempt; with the calm and patience gained in affliction, but without that bitterness and cynicism that are its evil fruits. It would be worth a few hours of discomfort, and a convulsion or two.

Well, it is surely to be done, but not so easily. It takes time and effort, and something corresponding to that old-fashioned exercise called prayer. We need a standard, too, outside ourselves, or else the very faults which we want to escape play the blind guide, and lead us in circles. That is probably the chief value of Jesus in religion, and the deification of Jesus is merely a coarse, instinctive device to keep that standard in authority and in evidence. Then there are the anointed of our own day—men like Donald Wilson, women like Marian Pritchard. Thank God, their helpfulness does not end with their visible lives. With such aids we may go far, if not all the way.

"Next year," or, in the early days, "this year," are pathetic words. So much is to happen, to be achieved, to be learned, to be imparted, in the coming circuit of the sun. The incredible seems to have happened to me. "Next year," and, by the time this script has become print, "this year," means so much to me. And those others in Davos, who said "perhaps next year"? I cannot think of

them without shame and sorrow. Well, we are not to blame for our blessings, but are called on to make them current, if we can, as blessings for others. "Be ye honourable money-changers."

No, I am not in the mood, not in the New Year mood, this Christmas Night. Some other, no doubt, will sound the glad note, speak the ringing word, point the forward road. Our impatient bells began last night long ere the point of midnight, and rang on, now near, now far, deep into the glad morn whose advent they were hailing. Like theirs, prophetic, insistent, should be the voice of our hope in the dawn of a New Year of God. But even in their music is an undertone of sadness. May our joy be sane enough, great enough, to take up the inevitable sadness in its arms, and bear it, valiant and strong, along the auspicious way.

E. W. LUMMIS.

Christmas, Fuldera.

THE WINKWORTH SISTERS.*

THIS delightful volume ought to have many readers; it is full of interest from the opening sketch of the Evangelical antecedents of the Winkworth sisters on both father's and mother's side, to the picture of their united activities in the Clifton home forty years ago, where the figure of Dr. Percival, now Bishop of Hereford, supplies a link with the present day. The materials out of which it is composed are simple. After the death of Catherine Winkworth in 1878, in her fifty-first year, the elder sister Susanna began the collection of her letters. Some of the most important series had been destroyed, but the family correspondence had been copious (there were five sisters and a brother), and two volumes were printed privately, the work of editorial arrangement devolving on the survivor of the group after Susanna's death in 1884. From these the volume now published has been reduced. The connecting narrative is from Susanna's own hand down to the year 1858; the rest is supplied by the delicate tact of her niece, Miss M. J. Shaen. In the structure of the book Catherine was intended to be the central figure; but the mental history of Susanna is the more detailed, and the story of her progress from Theism to Unitarian Christianity, and from Unitarianism back to the Church of her birth reminds me somewhat of the beautiful family records entitled "*Le Récit d'une Sœur*," in which Mme. Augustus Craven more than a generation ago related the passage of her brother's wife from the Lutheran confession to Rome.

The gifted sisters—the gifts were not confined to two only—came of good Evangelical stock. Grandfather Winkworth had been chaplain to the great church of St. Saviour's, Southwark, the friend of Romaine, Newton, and Rowland Hill. Grandfather Dickenson had been disinherited at eighteen, and turned out of his father's house for becoming a disciple of Whitefield, and declining the amusements of the world. Mr. Henry Wink-

* "*Memorials of Two Sisters, Susanna and Catherine Winkworth.*" Edited by their niece, Margaret J. Shaen. (Longmans, Green & Co. 10s. 6d. net.)

worth passed out of a small Government office into the silk trade, and the story opens in Ely-place, off Holborn, where the elder children were born. There were aunts in Islington, who had something to do with their nieces' early years; and Catherine relates with great amusement (in 1851) their eager zest for details, in spite of their horror of balls and dancing, when news came from Bonn that Susanna had waltzed with the young Prince of Prussia, whom later history knows as the Emperor Frederick.

The children were brought up in the doctrines of austere Calvinism: they went to church twice and three times a day; they learned their catechism; they taught in Sunday-school before they were twelve; their greatest pleasure was a missionary meeting in Exeter Hall. With the precocity of childhood Catherine was found one day (before she was eight) seated on a footstool reading part of the Sermon on the Mount to her two little brothers (one of whom afterwards died) on the floor at her feet. "What, Kate, reading the Bible to your brothers?" "Yes, but I try to choose the parts that are suited to their capacity." The mother's teaching dwelt chiefly, in spite of her Calvinism, on the love of God, and among her religious friends she sometimes came under suspicion of being unsound in the faith. A wise latitude allowed the children to range freely through travels and history, though novels and fairy-tales were forbidden. Looking back on her early years, Susanna found in this discipline a stimulus rather than a repression of her imaginative faculties. Both she and Catherine had remarkable powers of inventing stories, and they provided their own interpretation of their surrounding world. The student of the history of religion reads with delight Susanna's confession: "We lived in a whole realm of fairy-land, while I, at all events, did not know the word, but called my fairy-land All-mood. There were fairies of each element in whom, moreover, we half believed, though consciously the creatures of our own invention, and I well remember picking out the choicest morsels of my bread and throwing them into the nursery fire for the fire-sprites—but secretly, for I had a sort of inkling that I should get into trouble if found out in these fetish rites."

Severer studies, such as Herschel's "Astronomy" and Mrs. Somerville's "Connection of the Physical Sciences," gave a more solid foundation to their intellectual life; and this was stimulated after the removal of Mr. Winkworth to Manchester by the instruction of the Rev. William Gaskell. Before their acquaintance with him they had already become intimate with Mr. Francis Newman, and some of the leading Congregationalists at the Independent College, like Drs. Davidson, Halley, and Vaughan. The want of intellectual distinction among their Church friends, the absence of any preacher of commanding power in the Established ranks, drove these eager and active young people to seek help elsewhere. Through Mrs. Gaskell, whom they adored, they met the Rev. J. J. Tayler and Mr. Martineau, and came under some of the most powerful influences of their lives. Charlotte Brontë, Mrs. Jameson, Miss Bremer, Mrs. Carlyle,

pass across the scene; and in the hospitable homes of Mr. S. D. Darbishire (before Pandyffryn days) they met Cobden and Froude, Max Müller and Miss Julia Wedgwood, and the bearers of other honoured names. Through the Gaskells, again, Mr. William Shaen enters the group,* marrying the second sister, Emily, next in age to Susanna; and the family letters show brilliant vignettes of Mazzini and his ways and talk; and then Kossuth and Louis Blanc are heroes. Most important for Susanna was her introduction through Mrs. Gaskell to Chevalier Bunsen, which determined the chief literary work of her life. She had early noted the vicissitudes of fortune which befel the victims of railway speculation or the fluctuations of trade, and resolved to qualify herself for earning her own living. She read Greek and Latin. She had resided with her father during his recovery from a severe illness at Tours; friendship with German residents in Manchester, and Catherine's sojourn in Dresden (of which more anon), had opened the treasures of German literature to her. Whether, like Catherine, she was also a good Italian scholar, does not appear, but she was probably as well equipped for effective work as any young Englishwoman in her thirtieth year in the early Victorian period. She had been greatly interested in the life of Niebuhr, and made some inquiry about it in a letter to Mrs. Gaskell, who happened to spend that evening with the Bunsens, and mentioned it to the Chevalier. The result was an interview the next time the Chevalier came to Manchester, and one who remembers her as the genial counsellor and philanthropist at fifty, somewhat portly, noble-looking, and dignified, has difficulty in accommodating his recollection to such an outburst as this (to Emily and Catherine, 1849): "Be it known unto you that I have this day seen, heard, talked, and shaken hands with—Bunsen, *in propria persona*, and that our interview wound up with his asking me to come and see him when I came to London!!!! Hurrah! O, if you were but here to have a skip with me!"

The story of her triumph over all kinds of difficulties in incorporating much new material into the original work, and of her subsequent enterprises—the translation of the "Theologia Germanica" and of Tauler's "Sermons" being the most important for her own religious development—may be followed in this book. Catherine was in due time called in to help, and this led to her own admirable and well-known renderings of German hymns in the two series of the "Lyra Germanica." Beautiful is the relationship between the two sisters, their mutual sympathy and support. Catherine's abilities were perhaps the greater, and her mental development the more rapid. In her eighteenth year she had accompanied an aunt and some cousins to Dresden. Fresh influences streamed in on the young girl, and the fabric of religion was endangered. Art and culture seemed to render worship unnecessary, and Goethe became her chief instructor. From this

mood she was rescued on her return to Manchester by the philosophical lectures of Mr. Martineau. Here is Susanna's testimony: "His teaching laid down for her, once for all, the landmarks of mental and moral philosophy, which proved her guide through all the varied schools of speculation with which she came in contact in after life, and she always revered him as the master and helper to whom she owed more, perhaps, than to any other human being, since his teaching had fixed for her the intellectual foundations of faith."

Her recovery must have been rapid, as the penetrating criticisms on Mr. Newman's two books, "The Soul" and "Phases of Faith," abundantly attest. She found no reason for leaving the Church of her baptism.* Her theology gradually formed itself under the influence of Maurice and Kingsley; but she was no indiscriminate admirer. At twenty-two she can weigh up "Alton Locke"; and after a course of Maurice she observes "a curious vagueness" about his style. "He seems to take such pains to guard what he says, and to say it in the simplest language, that I am always expecting a very clear statement, and am surprised, when I come to the end of the sentence, to find it not so clear as I thought it was. This is never the case when it is a moral question that has to be decided, but, as it appears to me, constantly the case where intellectual opinions are concerned." Never robust in health—both sisters had repeated illnesses—her work was constantly interrupted. Home claims, also, could not be disregarded, especially when Mr. Winkworth, after their removal to Clifton, became totally deaf in the last years of his life, and was more largely dependent on the aid of one or other of his unmarried daughters. How she contrived to carry on her literary tasks, to maintain frequent intercourse with poor neighbours, to labour for the higher education of women, to read, to think, to conduct an extensive correspondence, and to visit the friends who were always eager for her society, must be read in the faithful record of these pages. There are traces of moral conflict and self-reproach; of difficulties in the adjustment of conflicting claims; of the inevitable renunciations which the years demand. But out of it all she distils for the suffering and doubt-tossed a serene trust and a wisdom of love, which make some of her letters to invalids singularly discerning and helpful. Pre-eminent among her gifts was that of sympathy; she gave up much that she might have done, to console and sustain those who needed comfort and cheer.

To many Unitarian readers, however, the account of Susanna's gradual return to the Church of her fathers will be the most interesting thing in the book. It is nowhere obtruded; there are steps in the process of which nothing is said; the record must be gathered from her own letters, which reveal a mind singularly loyal and generous, anxiously seeking for the truth, and slowly rebuilding out of long experience and wide culture new forms of thought which brought her back

into harmony with orthodoxy. In the middle of the Manchester life she appears actively engaged in the Lower Mosley-street Schools. She is filled with admiration for Travers Madge, and even takes up some of the work which he lays down. We learn afterwards (especially from a long letter to Mr. Mozoomdar) that she, like Catherine, had had her period of "Sturm und Drang." What influences produced it, or in what year the crisis occurred, we are not told. Some great trial (the reader speculates as to its cause) certainly befel her. Nothing remained certain to her except that "(1) there was a fundamental difference between right and wrong—a distinction that was no figment of our own creating, but something externally imposed in some way; and (2) that moral goodness was the chief good, worth the sacrifice of all else." Gradually she rose to a spiritual Theism which she found absolutely satisfactory to intellect and heart. She attended the ministry of the Rev. J. J. Tayler (whom both sisters united to revere as a true saint), and while his preaching sometimes seemed to her cold and vague, his prayers were exquisite. Little by little she found the Theism she already held enshrined in the Bible as she saw it nowhere else. The fear that Christianity would narrow her sympathies by requiring her to love Christians in a different way from others, faded away. She took the Communion regularly in Unitarian chapels, and her mind slowly moved back to older anchorages. With the elder Unitarianism of the Belsham type she had, indeed, no sympathy. She even admitted to Maurice (1856) that he was not wrong, historically speaking, in charging it with the denial that it is possible for men to be the subjects of a spiritual influence. But she vigorously repudiated the notion that this was a consequence of the fundamental doctrine of the divine Fatherhood; on the contrary, she urged that He does wrestle with sin in every human soul that does not quench His Spirit, and with a Father's love for His children He shares in the misery of the world when men resist and grieve His Spirit. The conception of the Father, she pleaded, brought Him closer to the heart than any doctrine which interposed a human personality between Him and the soul.

But she had, at the same time, become conscious of wants which even the Unitarianism of Tayler and Martineau could not satisfy. She thought that their teaching imposed a terrible strain upon the will; and the doctrine of unqualified freedom implied that the multitudes of the depraved could, if they chose to resist God's grace, remain depraved, and the final victory of good became uncertain. She considered that the true faith ought to be capable of being rendered popular, and she saw the Unitarian leaders hesitating and doubtful about appealing to the masses. She longed for a doctrine of the Church (like Gladstone, she was first made conscious of the nobility and power of the conception at a Roman Catholic service), and her growing sense of the organic unity of the race pointed to the need of some spiritual head. But she was slow in separating herself from the fellowship which had taught her so much. In an interesting

* "His constant kindness to the Italian refugees in London who came to him for legal help and advice won for him the name of 'l'Angelo Salvatore.'"

* For her view of its claims see a remarkable letter (at 30) to a High Church correspondent, p. 175.

report of a long conversation with Maurice (1858) she indicated the difference between the Anglican and the Unitarian limitations:—

"On one point I do feel quite clear that I differ from Mr. Maurice. I do regard the Communion as the sign of Christian brotherhood, and think that we should be (or, at least, feel that I should be) ready to communicate with all to whom one does not deny that brotherhood. Mr. Maurice says: 'Yes; if they will join with me in celebrating the rite after my fashion.' I say: 'Yes, I will join with them provided that they admit me without asking me to do or say anything contrary to my conscience.' It seems to me that the burden of justification lies on the side of *separating yourself* from any communion in which you find yourself, and that it would be perfectly monstrous in me to refuse to communicate with such people as Mr. Martineau, Tayler, Channing, Hutton, though quite true that I prefer the Anglican service to that used in their chapels."

Meantime the "Theologia Germanica" and Tauler supplied new meanings to the language of Paul and John, and she convinced herself that Christ claimed for himself, and his earliest followers for him, first, Absolute moral goodness and perfect unity with the will of God, and, second, Authority and headship over men. For a mind so sincere there could be but one issue. She went back into the Established Church.*

The story of her devoted labours, her unceasing interest in the welfare of the poor, in addition to her literary work, her plans for improved dwellings and the like (forty years ago), must be left untold. Enough has perhaps been said to show how justly Miss M. J. Shaen deserves the thanks of Unitarian readers for the faithfulness with which she has allowed her Aunt Susanna to describe the process of her withdrawal from a fellowship which she never ceased to honour. All lovers of reality in religious life will cherish this volume along with the lofty utterances of piety which they first came to know through the toil of the noble-hearted women here so veraciously depicted.

J. E. C.

LAWS OF LIFE.†

THE little book which Dr. Mellone has written for the Sunday School Association on *Laws of Life* is worthy of the author's reputation—to say so is high commendation. Clear in thought, direct and forcible in expression, circumspect and comprehensive in plan, it is a model in its kind. We may congratulate ourselves that so expert a writer on philosophical subjects succeeds so well in bringing a great argument within the reach of those who are only beginning to think seriously on life's problems.

The book consists of nine chapters, of which only the last (and that a brief one)

* It is to be regretted that an article on Miss Cobbe's "Broken Lights," described (p. 236) as her most important piece of original writing, is not mentioned in the Bibliography. It doubtless defined her position in reference to the Theism of her earlier years.

† "Laws of Life, an Introduction to the Elements of Ethics." By Sydney Herbert Mellone, M.A., D.Sc. (Sunday School Association, Essex Hall. Pp. 157. Price 1s.)

approaches the distinct domain of theology. All that precedes, however, is of the utmost importance as supplying a firm foundation for a real working belief in the Divine government of the world. Starting with the question, "What is the use of living?" and finding the answer in the attempt to become all the best that we can, in body and mind, in thought and feeling, we are led into a discussion of "Our real guides as to conduct." Here Dr. Mellone very emphatically maintains that, while "conscience" obliges us to do and to be our best, the criterion of what is best lies in human experience. To be good, it is insisted, is to be good for something; and experience has been accumulating through all past history, showing men what results follow certain modes of thought and action. These results do not merely consist of pleasures and pains; there may be elevation or degradation of the man, and here lies the final test. Does a course of action tend to the elevation of human character? If so, it is good; otherwise, it is bad. The author dexterously brings forward a large number of illustrations (which will suggest others to the thoughtful teacher), by the aid of which the bearing of this principle, both upon the life of the individual and of the community, is made clear. It is shown, most beneficially, that the "Laws of Life" are not arbitrary devices, or troublesome enactments that we might afford to disregard if we could only evade the penalties of civil legislation. They are interwoven deeply in the very conditions of our life. To have gripped that fact is to be well on the way to the working belief already mentioned.

An interesting chapter on "Self-Control and Moral Freedom" will arrest the special attention of those who have followed a recent discussion in these columns. Dr. Mellone here leaves no possibility of doubt as to his attitude on the question of Determinism. He writes:

"The Determinist who knows what he is about, never denies that our actions appear to be free; he admits that we are conscious of freedom; but he really means that we are *unconscious* of the conditions which make our every act inevitable.

"In repudiating this, and affirming real possibilities, what exactly do we mean? Imagine yourself about to decide on a course of action after thinking about it. The Determinist says that your decision, when it comes, is the necessary result of circumstances which already exist; the conditions which completely determine it are already there, so that only one result is possible. And if you had complete knowledge of the case, you would see what you call your conduct moving along a line already worked out in advance.

"The believer in freedom says that not all the conditions, on which your decision depends, exist already. Most of them exist already, but not all. The circumstances of the outward world, and your life in it, are there; your own self is there—a growing self, with some of its characteristics formed into definite dispositions, habits, tendencies, but in many other ways unformed, plastic, variable, and in every way incomplete

and imperfect, like a seed, a germ, a potency; both world and self are there, grounded in the eternal laws which may be disregarded but never evaded. On all these your decision depends, for they have offered to you an alternative to decide. What is the last condition required to make the decision real—the last condition, which does not yet exist? It is an act from and of yourself; an act which no one else, not even God, can do *for you*; a creative act, which brings something new into being; another turning-point in your ever-growing self" (pp. 63-65).

We must leave the reader to pursue in Dr. Mellone's pages the elucidation of that "active thinking," which includes what is more commonly called an act of "will." He clenches his argument on this point by the following paragraph, which also gives a good example of the truly practical spirit that pervades his book:—

"It is because the present and the past of the world are in certain ways really and definitely *bad* that this question of real possibilities is so deeply important. If the future is the necessary result of the past, it cannot be better than the past. The only hope for the world's salvation is that actions and events shall come into being which are not the inevitable product of the present and the past. Our doctrine of Freedom means that in certain crises our actions are additions to the previous total of existence in space and time—new things, which make a difference to the world. This doctrine has a backward look, for it tells us that certain things not only ought to have been, but could have been otherwise; but the entire value of the doctrine lies in its forward look. True, it means the possibility that some beings may for a while go wrong; but along with the possibility of partial failure, it brings in the most powerful preventive that can enter into the soul of man—the conviction that success, even complete success, is gloriously possible. It does not set us brooding helplessly over the unalterable past; it tells us that we, you and I and all, have the power to fulfil our share of the charge laid on humanity to-day; 'to build the old wastes, to raise up the former desolations, even the desolations of many generations'—'to proclaim liberty to the captives, and the opening of the prison to them that are bound'" (pp. 66, 67).

With that specially seasonable note we may well close. There are many points we should like to have noticed, particularly the apt references to the problems of to-day's civic life—the conditions of labour and the poor, millionaires, militarism, political freedom, woman suffrage, and others. These, added to matters of personal conduct, make the book a capital starting point for fruitful thought and discussion, not only in Sunday classes but other meetings of studious people, while the solitary reader will certainly not grudge the hour and a half in which he can comfortably get through it.

W. G. TARRANT.

MUCH goods may sink us, unless there is much goodness.—R. L. Carpenter.

OBITUARY.

MRS. R. B. DRUMMOND.

THE rather sudden death, on Monday, December 14, of Mrs. Robert B. Drummond, brought a shock of surprise and grief to a large circle of relatives and friends both within and outside the circle of our churches. On the occasion of the recent jubilee, it had been a subject of common remark how well she was looking, but a dilation of the heart from which she had suffered for some years seemed just then to come to a crisis, and after a few days of pain she passed peacefully to her rest.

Margaret Anne Menzies Drummond was a native of Perthshire, the home of the Drummonds, and was educated in Edinburgh, where she attended the ministrations of the well-known "moderate" and broad-minded clergyman, Dr. Robert Lee, of the old Grey Friars' Church. Thus, on her marriage, at the age of twenty, she felt little difficulty in exchanging her own communion for the simple forms and faith of the Unitarian Church. Often, indeed, she was heard to remark that it was from a church of Scotland minister—meaning, however, not Dr. Lee, but the clergyman of her native parish—she got her first lesson in rationalism. This gentleman used to speak contemptuously of those who "thought the very boards of the Bible were inspired." From the time of her marriage Mrs. Drummond took a warm interest in the affairs of St. Mark's Chapel, and so far as her health, never very strong, permitted, did all in her power to help the cause of the liberal faith. "True in thought, word and deed," writes a friend, "she could not feign a liking where she felt none, and where she saw a flaw she was always courageous enough to speak out her mind; but her censure was veiled with such infinite tact, that while the force of her words was keenly felt, no offence could be taken." Since her husband's jubilee, she had taken an active part in the formation of an Edinburgh branch of the Unitarian Women's League, in which she was greatly interested. The funeral service on Thursday, December 17, was conducted by her son-in-law, the Rev. S. H. Mellone, assisted by Rev. W. H. Drummond, the interment taking place in the old Dalry Cemetery.

At the memorial service in St. Mark's Chapel on Sunday, December 20, Rev. S. H. Mellone preached on "Facing the Unknown." He developed the thought that death, the culminating mystery of life, is no unique and isolated fact, for we are always in presence of the mystery which means the infiniteness of God and the boundlessness of the universe. What alone is absolutely certain is this. Into that last and most mysterious of all journeys, we take with us what we are, and nothing more. All that we have possessed, all that we have done, we leave behind. Here is at once the reason for the bitterness of our grief and for its consolation. If that which is gone from us is precious beyond words, so is that which is left. "There is one," said the preacher, "who is in all our thoughts at this moment; one who has

passed into the unseen, bearing with her treasures as real, as immortal, as those she leaves for us. All that was most precious in her life is a possession for ever, which no fate can take from us. Her ministry of love is silent now; and yet it is as real as when on earth she walked with us, and met us face to face. Her life is made for ever ours; and what she was to us has left its mark engraven deep within."

At the annual meeting of the congregation of St. Mark's Chapel, Mr. William Coventry, the chairman, spoke with much feeling of the loss they had sustained in Mrs. Drummond's death, and of her devoted life, both in its personal relations and in the service of the congregation. A resolution of affectionate tribute and of deep sympathy with Mr. Drummond and the members of his family was passed.

HERBERT DARBISHIRE.

Just as the year was fading away and before the Christmas bells had begun to ring, there passed away in the city of Belfast, in his beautiful home at St. Margaret's, the fine and noble spirit of Herbert Darbishire. One of two brothers, Englishmen, long resident in Belfast, maintaining in unsullied integrity the honourable name they bore, and conspicuous for many years for their high character among the merchants of the city. Mr. Herbert has now followed his elder brother, Mr. James M. Darbishire, and the brothers so long and so intimately associated on earth are now together in the great Father's home.

Mr. Herbert, like his brother, reached a patriarchal age, and led a life of quiet, unobtrusive usefulness. He had a fine, sensitive, and reverent spirit doing the work of his life as in the Master's eye, and leaving the impress on all with whom he came in contact of a nature cast in the finest mould and swayed by the purest principles. There came to both the brothers a time of the sharpest trial in one of the commercial exigencies of the great city, and both of them rose to the height of the occasion and showed to all who cared to know how grandly men may prove their clean integrity where poorer natures would have fallen. Mr. J. M. Darbishire passed away some years ago, and your columns and many others bore testimony to the purity and nobility of his character. And now that Herbert has followed on it may safely be said that the distinguished name of the Darbishes has displayed its honour and rectitude to the last.

Mr. Darbishire was united for many years to one of the daughters of Mr. Bruce, so long minister of the First Congregation in Belfast. The marriage was of the happiest nature, and was crowned with many blessings. Children blessed their love, but while some of them in the heyday of promise were taken from them, especially Herbert Dukinfield, who so honourably distinguished himself as a classic scholar at Oxford, and whom the University so honoured in his death, there are still left to mourn his loss the beloved widow and two daughters, who will cheer and shelter the closing days of a

life that has been gracious and beautiful, though saddened by many sorrows and much suffering.

Mr. Darbishire was one of those laymen among us who loved to be known as in deepest sympathy with progressive Unitarianism, and who never shrank from the fullest declaration of his love of the great cause with which those of his name and of the name of his wife had long been associated. He was always to be counted upon, and wherever within his reach a great principle was to be set forth and defended, there would his beautiful and reverent face be seen. Any cause seemed to be dignified and ennobled when a Darbishire was seen to be present. When the present writer ministered in Belfast the "brothers" were among his warmest supporters, and Mr. Herbert for many years with his fine musical taste officiated at the organ, and gave a deep reverence and a sweet tone to the services of the church.

One of the greatest services he rendered to the city was the fine work he did in creating and making a splendid success of the Children's Hospital. He put his soul into this work, and it stands now as a noble monument to his memory.

The last years of his life were strenuous and faithful. Not perhaps crowned with brilliant financial results, but enriched by all that makes commercial life so ennobling when honourably carried on. His name, like that of his brother and his notable ancestors, will always be a password among those who know for integrity, honour, and a true manhood.

Of his domestic life, and of the sweet graciousness of his friendship, I will not venture to write. These things belong to the holy treasure of life, and can only be made manifest when we all stand in the light of the great Presence.

Enough to say that a pure soul has passed into the pure Presence, and that the influence of his life will long continue to be an inspiration and a joy to many who have felt the touch and been blessed by the love of one of the sweetest natures among the sons of men.

The Parsonage, Shrewsbury. J. C. S.

THE LATE MISS MARIAN PRITCHARD.

In the January number of *Young Days*, the editor, the Rev. J. J. Wright, offers a beautiful tribute to the memory of Miss Marian Pritchard. He uses for this purpose the familiar "Aunt Amy's Corner," in which Miss Pritchard was wont to tell of Winifred House and its children.

Having spoken of the suddenness of Miss Pritchard's death, and the sorrow it has brought to so many, Mr. Wright adds: "Yet, though we shall miss her more and more as the days go by, we must not grieve over-much. She would not like us so to do. And in one thing, after all, she has had her heart's desire—she died working. In place of sorrowing let us rather say: O the sunshine—the sunshine she has been to so many of us!—yea, and still will be when this sudden cloud has passed!"

Those of our readers who do not regularly take *Young Days* should get this number

for the sake of Mr. Wright's tribute. We quote only one more passage:—

"Most charming were 'Aunt Amy's' ways of giving. A gift from her had so much of the real spirit—the tact, the insight, the heart-thought, and the winsomeness of the giver about it, that, whatever it was, the gift seemed different from all others. Finding out that you were unacquainted with some book which she herself had found a help or a joy, she would never forget to contrive some way of making you its possessor; even as she herself was always glad, in like manner, to become the possessor of such a book. The last book she sent to me in this way was Francesca Alexander's 'The Hidden Servants.' Imagine how I value it now—though I valued it immeasurably already. I was only waiting for Christmas or New Year that I might send to her a book which I knew she would value—Garrett Horder's 'The Sunlit Road.'

"Ah me! What a parable the very titles of those two books seem now, under the circumstance. She was indeed among God's 'Hidden Servants.' And now she has gone 'The Sunlit Road.' It is all in keeping with two of her favourite lines:—

'We turn to thee a smiling face,
Thou sendest us the smile again!'

"Let us think of her as Bunyan did of Pilgrim when he died—died, or rather slept to rise and sing. Here are the words: 'The Pilgrim they laid in a large upper chamber, whose windows opened towards the sun-rising. The name of the chamber was Peace. There *she* slept till break of day, and then *she* awoke and sang.'

THE IMMORTAL HOPE.

With the immortals of the ages,
With the tender, strong, and true,
With the prophets, martyrs, sages,
We our Christmas vows renew;
Men and angels
Still the inspiring theme pursue.

'Tis the song of man's salvation.
From despair, and death, and night;
Through the power of Love's probation,
Through the beauty of its light,
Full redemption
Breaks upon the wanderer's sight.

Lo! the Star of Hope is shining,
Shining for the sons of men:
Past the darkness and repining,
Weak desires, ambitions vain,
Peace and gladness
Fall like sunshine after rain.

Courage, patience! God is living,
Living in the Master's word;
Ready to forgive, and giving
Joys unspeakable, unheard.
Hallelujah!
Sing the glory of the Lord.

J. L. HAIGH.

In His face
Is light, but in His shadow healing too.
—Browning.

WINIFRED HOUSE.—The Secretary desires to acknowledge £5s. from Newport, I. of W.

THE CHILDREN'S COLUMN.

CHRISTMAS has come and gone once more, dear children! And with it the dear Old Year, and again we welcome a New Year. What it may bring to us is all unknown. Well! may it be a happy one to you all!

Yet even to children it can scarcely bring *nothing* but happiness; and they, as well as their elders, are likely to have things to *bear* as well as to *enjoy*. And in thinking of this I remembered reading lately in a newspaper an article about the winter. It showed that though in winter the outside world seems dismal and dreary, and everything seems dying or dead, it is really anything but that; and as I looked out of the window I saw the gardener planting the bulbs in our little garden to make it gay in spring. And what did I see? Though the bulbs had all been sent over from Holland in a box, in paper bags, do you think they had lain idle? No; each one had a charming little live sprout growing out:—in the box and the paper bag it had been getting ready for the leaves and flowers, preparing for the time of its stronger fuller life. And that is what is going on in the winter; the trees and plants are not dead or dying, but preparing their buds, beautifully wrapped up against the cold, and their sprouts, ready to answer to the first call of the spring. And as the weather had been so warm, even at that moment, though it was December and not spring, there were some little scarlet flowers out on the *Pyrus Japonica* in our garden; and a friend had sent us what she called a "perplexed Primrose" or two, which had been deceived by the mild weather into coming into flower.

So all the winter they are getting ready for their future. Is not that a lovely parable for us? to prepare and get ready for what is to come. The plants do not wait till spring *comes*, and then hurry up all at once; their little sprouts and wrapped up leaves grow silently, and when the sunshine calls, or the rain, they open to receive them.

And this brought to my mind, and made me search for and find, a sentence that I read and copied out, more years ago than you have lived. This was it: "Under no circumstances, whether of pain or grief, or disappointment, or irreparable mistake, can it be true that there is not something to be *done*, as well as something to be suffered. . . . There is a past which is gone for ever. But there is a future which is still our own."

Yes, always something that we can *do*. If pain comes to you, rise up and bear it like a man; do not make others miserable by your pain; perhaps they have enough of their own to bear, and if they have they are sure to sympathise with yours. If you have a disappointment, however great, do not cry and complain, or fold your hands in despair; it is a *call* to you (like the sunshine and the rain to the plants) to open out your heart bravely, and help and encourage others. And if you have made a great mistake, an "irreparable mistake" (which means one that you cannot now undo or repair), if you feel in the depths of your heart "How I wish I could undo it now,"

and know that that can never be and that the "past is gone for ever," then lift up your head, look out into the New Year, and see that "there is a future which is still your own," which may be "filled with imperishable good."

And if you have done wrong, children, never be afraid to own it; do not try to make light of it, or to make out that it was some one else's fault. I have often heard children say "he made me do it"; but you cannot be *made* to do anything unless you consent, your companion is wrong to tempt you to do wrong, but you know well in your heart that it was *yourself* that did it, and that you could have resisted. There can hardly in this life of ours be a more sad and solemn thought than this: that the moment which brought us the opportunity to do a right thing or a wrong is gone for ever, and that we did the wrong; it can never be undone; that moment can never be had again; we had the choice of how to use it, and we chose the evil. Oh, for the moment back again! but it is gone for ever.

How Peter must have felt that! He had said to Jesus, "Though I should die with thee, I will not deny thee," and yet when the moment of fear came, when Jesus had been taken up for trial, Peter denied that he knew his Master. When he went out and wept bitterly, his heart was almost broken at what he had done; but it *was done*, and nothing could call it back.

And when in the Garden of Gethsemane Jesus told his three disciples to *watch*, whilst he prayed alone, they fell asleep, and though Jesus came three times to them, and asked them if they could not watch with him one hour, it was too late; the time for watching was over, and the multitude with swords and staves, from the chief priests and elders of the people were upon them, and took Jesus prisoner.

And some such grievous thoughts of being *too late* we all have in our lives; not only grown up people, but children too. We have to *Watch*.

But here is the New Year. We may have been idle, selfish, cross, or passionate, but we need never be so again. We will not waste time in fretting over what is gone; "there is something to be *done*, as well as something to be suffered."
"Let us start up and live; here come the moments which cannot be had again; some few may yet be filled with imperishable good."

GERTRUDE MARTINEAU.

JANUARY.

WILD the welcome that thou ringest,
First-born of another year!
None can tell what blasts thou bringest;
Come, calm FAITH to conquer fear!

Stainless snow the landscape lightens,
Fallen ere the old year died;
HOPE, that many a dull life brightens,
Sees the new year purified.

Storms are oft sent lives to freshen,
Timely chastening from above;
Sorrow finds its best expression
Lost in CHARITY and LOVE.

G. W. B.

The Inquirer.

ESTABLISHED 1842.

To all parts of the World:—

		s.	d.
PER QUARTER	—	—	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.O.

LONDON, JANUARY 2, 1909.

OUR CONFIDENCE AND STRENGTH.

THE New Year comes to us once more with a strenuous call to renewed faithfulness, and brings with it, as other years have brought, the joyful sense of fellowship in common work, and of strength and gladness in self-surrender. We are called to service, and our strength is given, given in increasing measure, as we find with a great thankfulness, according to the measure of our faithfulness. It is into "God's glad New Year" we are to enter, with ever deepening conviction and growing capacity to realise that it is in His world we are to make our home, and receive the abundance of its blessings, and do our work.

It is not an idle or an easy world into which we are called. Now, as ever, we have to fight the good fight of faith, and win on the field of service that joy and confidence with which alone we can speak true words of God.

Even as we write there come messages of growing seriousness of the appalling calamity which has befallen Sicily and Calabria, demanding all the force of our manhood to be rightly faced; but apart from these sudden tragedies of Nature, there is a constant stress of life, in face of the shame and bitterness of sin, what often seems the overwhelming mass of iniquity in the world, cruel and remorseless in self-seeking, leaving in its train degradation and pathetic wrecks of humanity,—all of which beats upon the soul that dares to look with clear sight upon the actual condition of the world as it is to-day. And there is only one rock of our strength on which we can stand secure. We find it in the desperate protest of our own hearts, that refuse to be on the side of evil, that cling at all cost to righteousness, and pray for strength to fight the good fight, with manhood pure and honourable and unselfish, and for wisdom to see the best way in which the battle must be fought, and how more and more all the forces of goodness may be brought into the field to overcome the evil; and meanwhile, for more love and more discerning sympathy to heal the wounds, to ease the pain of those

who have fallen or are sorely hurt in the strife, and to bring hope and encouragement and light into the dark places. In such self-surrender and self-giving there is deliverance, and the strength that can not only endure, but learn to know the exultation of faith in victory which cannot be denied. For in that strength of righteousness which cannot be destroyed, we learn what God means, and we are with Him and in His hand, for the doing of His will. There is this one eternal Power and Purpose of Good, which is yet over all, through all the darkness and tragedy of life, in spite of all the terrible things which we cannot as yet understand,—God, whom we know through the further revelations of love as our Father, in whom we trust. Thus we find the citadel in which we stand secure, from which we go forth into the field, for the conflict and for the service of compassionate ministry, joyful because we know the righteousness which is made perfect in love.

This is our confidence and strength, and we do well to remember on the threshold of a New Year where we stand, and what it is to which we are called. "We have no other cause at heart but this—Righteousness, the Kingdom of God," so the President of our National Conference writes in the welcome New Year's Message which we print to-day. It is loyalty to that great cause which makes our manhood, and at the same time the strength of our churches.

We have inherited in these churches an open religious fellowship, in which we may enjoy the great privilege of worship in spirit and in truth. It is not of ourselves or for ourselves. There we are to find our true life, in surrender to the living God, and to the service of His kingdom and righteousness. That was the word of Jesus himself, and we find it true in our day. It is the message of life we have to carry to our fellow-men, life in this actual present, true to its immediate duties. Only so can we preserve a living faith and the joy of true religious fellowship.

In the message of life we shall best declare the truth, and for ourselves come to know it with greater fulness. Thus might all the churches rise above the bitterness of theological contention, and find that in communion with the Highest, while they were doing His work in the world, they were being led nearer to one another and onward together into a larger vision of the truth of God.

We who are inheritors of the Open Way in religion can at least be true to that true spirit of life. Neither we nor any other have as yet attained to perfect knowledge. Our joy is to know that we are in God's hand and are being led onward. We can keep that joy only through simple faithfulness to daily duty and earnest perseverance in the onward path. And herein it is a further joy to know that other brethren are on the path, in many

churches of the land, with many differences, indeed, of administration, and varying vision of the truth, yet in one Spirit.

It is our prayer for this New Year that in our own churches that true spirit may more and more prevail, a spirit which no one need fear will not be found in complete harmony with the mind and heart of CHRIST. It shall be the endeavour of THE INQUIRER to help to maintain it in our religious life, to avoid sectarian bitterness and narrowness, and all self-sufficient pride and boasting, to keep a wide outlook upon life and a large charity, to enter into sympathy with others' aspirations and endeavours and to learn of them, to welcome all approaches to a wider spiritual fellowship, and a stronger testimony to righteousness and the kingdom of God, to speak for ourselves clear strong words of truth, as we may have grace of vision and of utterance. THE INQUIRER will soon have been for seventy years in the field, in the service of our churches and of truth as it is given to liberal religious thought and life. This is our part in the service of righteousness and the kingdom of God. We are not going to strike the flag.

A NEW YEAR'S PRAYER.*

BY CHARLES GORDON AMES, D.D.

LORD of Eternity! Thine are the times we measure off by days and years; we are continually with Thee in the great forever, embosomed in infinite power and purity, infinite wisdom and love. Great and marvellous are Thy works and ways! As we try to look around, above or within, the wonder grows, the mystery deepens. As our feeble thoughts try to rise from the creation to the Creator, we can only bow in reverence, and say with awe: Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God!

In the midst of Thy boundlessness and endlessness, we hold our little life as a gracious gift; and the very beating of our hearts seems a response to the throbbing of countless stars. Oh, as we lose ourselves in the vastness, may we be content to find ourselves in the embrace of a love which cares for each and for all. May that mysterious tie which binds our life to the central and all-including life hold us in orderly and harmonious relations with Thy laws, Thy worlds and Thy creatures.

We would look back only to give thanks; forward only to take courage. May we never forget that through all that we have called chance and change we have been attended by an ever-present Help, so much better to us than all our childish fears. How often have our hurts been healed; our burdens borne by the gift of a strength which seemed our own. The darkest ways have been opened before us as by a Hand which led the blind; our folly and waywardness have brought

* From "A Book of Prayers," by Charles Gordon Ames. (Boston: American Unitarian Association, 25, Beacon-street. \$1.50 net.)

us into difficulties and miseries which proved a discipline of mercy.

What precious privileges we have inherited and shared! How many bright companions have walked with us along the common ways! We thank Thee for the lives, better than our own, which have been shedding light amidst the world's darkness; for the purity which has made us ashamed of sin; for heavenly human influence felt even in the sordidness of the times; for the busy, self-sacrificing love which has ever been winning victories over the evils around and within.

In ourselves, in the Church, in the world, how much of imperfection, error and evil remain to be conquered by the power of truth and love! How reluctantly and sullenly the old falsehoods and wrongs give way before the advancing light! How slowly, through the weary centuries, has the Gospel of the Fatherhood and the Brotherhood made its way among the warring and still barbarous nations, or in the ranks of these who have professed the holy Faith! With what unclean hands have we borne the holy vessels! With what unclean lips have we taken the great Name in vain!

Yet Thine increasing purpose runs through the ages, and to Thee there is no disappointment, no delay. When Thy prophets and apostles cry, O Lord, how long! their very cry is born of that Spirit which makes the whole incomplete creation sigh and groan for the fuller manifestation of the Divine Humanity.

We enter another year with a prayer in our hearts that it may be to us and ours, and to our world, an acceptable year of the Lord. Leaving the things that are behind, may we join with all who are reaching forth to the things that are before, and striving to attain for themselves, and for mankind, that ideal which represents to us the perfect will of God.

Heavenly Father, we know that one prayer is according to Thy will. We ask for ourselves as the dearest gift of all, that there may be in us a heart to love and trust and obey Thee in the good laws that are shown to our minds; a heart to continue patiently in well-doing; and to abide in that spirit of sonship which holds the seed of immortality, and which may bear, even on earth, the fruits of the life which is hid with Christ in God.

AMEN.

In the scenes wherein we daily move, from capacities common to us all, do drop the seeds from which, if ever, the Paradise of God must grow and blossom upon the earth. He that can be true to his best and secret nature, that can by faith and patience conquer the struggling world within, is most likely to send forth a blessed power to vanquish the world without. Mysteries of influence fall from every earnest volition, to return to us in gladness or in weeping after many days. No insult can we pass upon the divine but gentle dignity of duty, no quenching of God's spirit can we allow, that will not prepare a curse for others as well as for ourselves; nor any reverence, prompt and due, in act as in thought, can we pay to the God within that will not yield abundant blessing.—*Martineau.*

A NEW YEAR'S MESSAGE.

FROM THE PRESIDENT TO THE MINISTERS
AND MEMBERS OF THE CHURCHES ON
THE ROLL OF THE NATIONAL CON-
FERENCE.

DEAR BRETHREN,—In offering a word of greeting at the New Year I desire to make it a word of hope. Faint and discouraged as we often are by the difficulties before us, by our want of success, by the meagre measure of our advance, there are yet signs all about us which should fill us with hope, tenacious and unconquerable. The last word in the history of the Christian Church, the last word amid all its disasters, defeats and crises, falls and sins, is always hope. The Bible is before everything the Book of Hope. Above all its voices of rebuke, warning, sorrow, condemnation, the voice of Hope rises clear and strong. Hope enlists imagination on the side of God, it is a charm against discouragement, in the hour of defeat it assures us a victory. It refuses to be bowed down and cowed and depressed by the fact that all the world is on the other side. It bids us take encouragement from signs which are apparently as trivial as the leaf brought by the returning dove to the ark. It bids us see even in things that for the moment are against us, forces that are really working for us, or if not for us, for the cause to which we are dedicated. Let us look beyond the limited circle of our churches to the movements of thought and feeling and conscience in the life of to-day. It is a reason for hope that the young people of the land are being taught history and science so well that they cannot abide the thought of miracle, infallibility, or Divine partiality. It is a reason for hope that the growing humanity of our time has made impossible the conception of everlasting torture for weak, sinful men. It is a reason for hope that men and women are too much absorbed in righting the wrongs about them to be over-anxious as to what may happen to them on the other side of the grave. It is a reason for hope that life, the common life of men and women, is assuming such significance that the world grows indifferent to the alleged sanctities of special dates and places. It is true these movements, although helped on by us, do not fill our churches nor strengthen us as a denomination. But they are, perhaps, doing a better thing than that. They are preparing the way for a larger, diviner conception of the Church and a wiser thought of religion. Above everything else, from a human point of view, we find grounds for a mighty hope in the fact that there has never been a time when the world at large so felt its need of righteousness as it feels to-day. Not long ago enthusiasts thought that education and schools and school-masters would solve the ills of mankind. Now we have come to recognise that education may be a peril as well as a safeguard, and that the great universal need of mankind is for truth and righteousness. That fact offers to the Church of whatever name a wonderful opportunity. If we knew it, that opportunity is loudly and specially a call to us. For we have no other cause at heart but this—Righteousness, the Kingdom of God. We are not

confused and hampered by having to contend for a dozen other matters. Candles, incense, altars, the symbolism of the Mitre and the Cope are not our concern. Ecclesiastical systems move us not. Theology, a useful servant, is not with us the dominating thing. We are not burdened by the Church impedimenta of the past. We move on to the field lightly clad. Saul's armour is not for us. For us the sling and the stone are enough. Stale old controversies, big as a weaver's beam, cumber us not. All the expenditure of time, energy, enthusiasm, argument, resources in contending for the Eastward position, or the Athanasian Creed, or the Miraculous Conception, is for us unnecessary. We have nothing to divert energy and enthusiasm from Righteousness, Truth and Love. Ours it is to care for one thing only, doing justly, loving mercy, walking humbly. We are left free to concentrate the whole of our powers on the furthering of Righteousness. Here is our great advantage. This is our one positive message. Herein is hope kindled.

* * * * *

The ministers of our Liberal Churches the evangelists of the Liberal faith are exhorted from time to time to have done with negatives and preach a positive religion. It is an exhortation to which all ministers and preachers should give heed. It may be that we need the advice more than others. Yet I am not sure. For what is generally meant by a "positive" religion? As I listen to the voices around me I find that what is meant is something to this effect—"Give us some doctrinal or philosophical statement which is at once entirely simple and absolutely certain, a statement which no one questions, on which we may build an intellectual fabric, that is a Theology, which shall stand four square to all the winds that blow."

But is the substitution of one Theology for another the preaching of positive religion? Men evidently think so, and even some of our own friends are anxious that we should unite and build on some theological statement (happily not yet formulated), never mind how meagre and attenuated, even, if in the sarcastic phrase of Mr. Mark Pattison, it be "defecated to a pure transparency." But they must be slow to read the signs of the times who do not see that the Church of God is rapidly moving away from the conception of a society of men brought together on a theological or philosophical statement. Christianity is not a body of doctrine, it is the body of Christ—a body made up of many members, the whole company of disciples, the constantly renewed form in which the spirit of Christ lives and reveals itself. Those who demand an absolutely certain statement of faith, complete in expression, exact in definition, are demanding a vain thing. The very nature of man, his infinite variety, his infinite progress towards truth, makes such a statement impossible. There is no such certainty, and there ought to be no such certainty. Mankind is only in the early stages of its great life. The Church is still in her infancy. The human race has other experiences to meet, other developments to pass through, higher stages of existence to enter upon. It is

still far from the ultimate goal of truth. It goes without saying, or should, that the simplest and most elementary religious experience involves some theological thought and imagery—what is denied is the absolute certainty and finality of its definition. For my own part, I believe most firmly in the necessity of clear thinking and in the utility of theology; but always of a living theology that proceeds from and returns to the experiences of religion of which it is ever the tentative expression. Even Father Tyrrel, in his remarkable letter to Cardinal Mercier, tells us in the plainest and most uncompromising language, that “those who follow Christ, who accept and practice the moral code which he promulgated, accept all the theology that is necessary to salvation.” We need to make clear to ourselves what we mean by the “Larger Affirmation”—and “Our Positive Message.” It will be admitted that the teaching of Christ was positive enough, but it was never theological science. When he prayed that his disciples might be one he was not praying that they might unite on some theological statement, but that they might be one in mutual charity. The Beatitudes, the Lord’s Prayer, the great Parables, the two commandments of Love are all positive, but they are not theology. No doubt, behind and within them are theological assumptions, but Jesus never cared to draw them forth and develop them into a formal statement. The Gospel is concerned with the Kingdom of Heaven upon earth, and the kingdom of heaven is not theology but Righteousness, Joy, and Peace. The truths by which the soul lives and which fell from the lips of the Master are all of life and conduct and a right disposition. To preach positive religion is to preach the Sermon on the Mount, not the Nicene nor any other compendium of theology. Our Churches are called to be positive as the Master was positive; for the rest, they must be broad enough to make room for men who have all possible interpretations of the Master’s teaching and its assumptions.

Herein is our hope and confidence. A Church that works and stands on that basis is a positive Church with a positive message, a thousand times more so than if it stood on theological definition. It is built on an eternal foundation which no changes of opinion, and no mere definitions can ever shake. For such a Church if it be faithful to its ideals, there is a glorious future, and to be ministers and members in such a Church is to labour on, amid many discouragements it is true, but with the exhilaration of those who know that they are moving in line with the moral and spiritual forces of the Universe.

Let us, then, with the New Year renew our hope, till “hope creates the thing it contemplates.”

JOSEPH WOOD.

CALL it happiness, or call it blessedness, the life whose end is righteousness is a life which satisfies, and which one is not willing but glad to live; its ways are ways of pleasantness and all its paths are peace.
—Rufus Ellis.

AMERICAN NOTES.

THE election of Judge Wm. H. Taft as President of the United States for the next four years is a matter of especial congratulation among American Unitarians. While naturally gratified that, for the fifth time in American history, a Unitarian has been chosen to the highest office in the gift of the American people, it is not this which causes them the chief satisfaction. It is rather that the hateful and intolerant attack made upon Judge Taft by certain narrow-minded sectaries because of his liberal belief, and their attempt to compass his defeat at the polls on theological grounds alone, has been overwhelmingly repudiated by the American people. In this respect the recent election was of far-reaching importance. It vindicated the secular principles of our American Government, and proved our citizens to be loyal to the rights of the individual conscience, and to entire freedom of worship. It revealed incidentally how weak is the hold which the ancient dogmas have upon the popular mind and heart. In the white light of modern knowledge and science, and the kindlier sentiments engendered by modern democratic institutions and enlarged human intercourse, fanatic appeals are powerless and futile.

An increased popular interest in the question, What do Unitarians believe? is already noticeable, and not likely to grow less during the next few years.

In Philadelphia, on December 3, there was held at the Meeting House of the Society of Friends a private conference of representative liberal thinkers and social workers for the purpose of considering the advisability of a federation of liberal denominations and individuals, after the excellent model set by the evangelical “Federal Council of the Churches of Christ in America,” in whose activities liberal Christians are not permitted to share.

Ever since the International Congress of Religious Liberals in Boston, in September, 1907, the idea of such a national federation of the free and religious element of the United States and Canada has been entertained. These great International Congresses are held at intervals of two or three years, and in different countries. The fifth will be convened in Berlin, Germany, in August, 1910; the sixth may be welcomed to Paris. It will be some years before it again assembles on American soil. In the meantime there is danger that the large and congenial fellowship which the Boston International Congress brought into existence, and the liberalising and reconciling influences it radiated through the American religious community, may be imperilled or lost. To prevent this, to unify and concentrate the forces which make for religious sincerity, freedom, and progress in the United States, and bring them from time to time into council and co-operation concerning the spiritual and ethical interests they hold in common—this is the avowed purpose of the American federation of religious liberals. In a sense, this national association may be considered as the offspring of the International Congress of Unitarian and other Religious Liberals, and will be affiliated with it. In this it imitates the procedure of the Peace Move-

ment in the United States. It was not until large and successful International Peace Congresses had been held abroad and at home that a National Peace Congress was organised in America.

This new association will not occupy itself with the refutation of Orthodox dogmas. The latter may safely be left to other agencies and the dissolving influences of modern criticism, science, and life. It will seek rather to bear strong and effective testimony in behalf of the great universal affirmations of the moral and spiritual life; it will endeavour to increase the faith of free and reasoning men in the underlying principles of pure religion held in the spirit of perfect liberty and charity; it will devote enlarged attention to the paramount interests of individual character, social service, and good citizenship. By earnest and united testimony on the great topics of American thought and life it will seek to become an influence for good in the community, and to co-operate heartily with every agency in State, Church, and School which aims to uplift the national character and invigorate it with high ethical and social ideals.

Again, this federation of religious liberals is not designed to duplicate or become a substitute for any existing liberal denomination or association. It proposes rather to strengthen them in their own activities, to bring them into union for the furtherance of the principles and aims they hold in common, and to promote a fellowship of the spirit beyond the lines of sect and creed.

The Federation is to consist not only of religious associations, but also of individuals. It is obvious that besides the pronouncedly liberal denominations, such as the Universalists, Unitarians, Liberal Friends, Reformed Jews, and German Evangelical Churches, and such associations as the Free Religious Association of America, The Congress of Religion, The New York State Congress of Religion, The Ethical Association, &c., there is a considerable and growing liberal element in many churches of the land which bear orthodox names. There is also a great multitude of intelligent, free, and, at heart, religiously-minded men and women attached to no sect, devotees of no creed, to whom such an association of liberals ought especially to appeal, and in whose interests its activities should be largely directed. The fact that over 2,000 American sympathisers with freedom and progress in religion became members of the late Boston Congress is significant in this connection.

With these considerations and aims in view, the persons most actively interested in the proposed national federation entered into an extended correspondence on the subject with a number of representative liberals throughout the country, belonging to many different churches and associations, or to no church or sect. In almost every case the response was favourable, and disclosed that there was a wide-felt need for some such common and unifying centre of free and progressive sentiment in the religious life of America.

This general approval of the plan to federate the religious liberals of the United States encouraged those who had it most at heart to call the preliminary

meeting on December 3 at Philadelphia, at which a score of men and women of standing and influence, and representing six leading fellowships, were present. Others, prevented from coming, sent telegrams and letters expressing their sympathy and promising to co-operate with the movement. The proceedings were entirely private, but it may be stated that Henry Wilbur, general secretary of the Liberal Friends, presided; Rev. J. Clarence Lee, D.D., a Universalist pastor of Philadelphia, acted as secretary; and Rev. Charles W. Wendte, of Boston, general secretary of the International Council, presented a report on the action which had led up to the meeting, and outlined a plan for the organisation of the proposed Federation. After a long and amicable discussion of the whole subject, it was unanimously voted to proceed with the undertaking. For the present, only three articles of the Plan of Association were adopted. The first concerns its name, on which there was some difference of opinion. It was finally determined to let the Council of twenty-five, to whom the government of the Federation is to be entrusted, select the name which best commends itself to their judgment, so that the federative and national features be retained. The second article, stating the purpose of the organisation, was adopted with slight alterations, and is as follows:—"The purpose of the Federation is to promote the religious life by united testimony for sincerity, freedom, and progress in religion, a fellowship of the spirit beyond the lines of sect and creed, and by social service."

The third article adopted provides for a provisional council of twenty-five men and women, widely representative of liberal religious opinion, to whom the conduct and promotion of the Federation, for the present, is committed. This Committee has since been appointed. It assigns two persons to each fellowship participating in the Federation, and is admirably representative of an affirmative, constructive, and tolerant liberalism in religion. As not all of its nominees have as yet sent in their written acceptance, the publication of the list is postponed. It was also agreed at the Philadelphia meeting that participation in the Federation will leave each individual responsible for his own opinions alone, and affect in no degree his relations with other religious bodies or schools of opinion.

Finally, it was announced that the first Congress of the Federation would probably be held next April (1909) in Philadelphia, under the auspices of the Liberal Friends and other liberal churches and associations. Arrangements for this meeting are already under way, and it is hoped soon to announce a programme of characteristic interest to the free religious community, with speakers of national and international repute.

The writer of these notes, who has had a considerable part in the organisation and conduct of the International Congress of Religious Liberals, both at home and abroad, will, for the present, act as secretary and organiser of the new movement.

CHAS. W. WENDTE.

Boston, Mass., Dec. 12, 1908.

(To be concluded.)

GUILDS OF HELP.

III.—WHAT THEY MAY BECOME.

UNTO what Guilds of Help are likely to grow if were hardly hazardous to prophesy. Their increase has been so rapid, they have commended themselves so completely to all sections of the community, they have falsified so many fears and justified so many hopes, they have quickened so fine a sense of comradeship and of civic responsibility, and they have led to so many happy interchanges of notes between town and town, that they seem destined to become a potent means of social betterment and to develop into a national institution. Their advent is natural and opportune. Church Congresses, Free Church Councils, Brotherhoods, Employers' Federations, and Workmen's Trade Unions have accustomed men to corporate action, and taught them the power of it. The plight of great masses of our population—sweated, overcrowded, brutalised—has got on the nerves and on the consciences of all decent people possessed of a reasonable share of wealth, education and leisure. Such persons feel that the existence in our midst of "la misère" is a reproach that must at all cost be speedily and finally removed. To insist that its retention is necessary is to slander the highest elements in man and to deny the goodness of God. Better laws are wanted, but the legislative machine moves slowly, and meanwhile thousands of warm-hearted citizens are eager themselves to do something at once, awaiting only a right and hopeful lead and an adequate organisation.

Thus the admitted urgency of the social problem, and the readiness of many devoted citizens to apply themselves to its solution—so far as that can be effected by their personal service, are factors exceedingly favourable to the future of Guilds of Help.

The rapid uprise in different parts of the country of these institutions has naturally suggested the question of their federation. In a loose sort of way, especially in their initial stages, the guilds had been in contact with one another. But the need for close and permanent union soon became apparent. Fortunately, a society, eminently suited to serve as a centralising body, was already in existence—The British Institute of Social Service.* This society, which the secretary, Mr. F. James Matheson, aptly calls a Societies' Society, brought together, at Bradford, in February last, the First National Conference on Guilds of Help. This was achieved with the cordial and active co-operation of the Bradford City Guild of Help. The delegates were drawn from sixty-two towns, and in some cases represented societies doing social work on Charity Organisation and kindred lines.

From a full published report of the Conference, coupled with one's own knowledge of guild work and its prototypes in America and Germany, it is easy to proceed to numerous points of interest and importance in connection with the future of the guilds.

The first and most vital consideration is the field of the guild's operations. Is it to be the whole town, or only such

dwellers in the town as happen to be reported in need of assistance? Is every family of the wage-earning class—however prosperous or fortunate to-day—to be allocated to the care of a voluntary guardian or helper; or is the guild to allocate to helpers reported cases only? This distinction is fundamental. The Rev. A. Holden Byles, whose knowledge of the German system has been acquired by months and years of study in different German towns, insisted at the Conference on the importance of following, wherever possible, the true Elberfeld system. And he puts the matter very clearly in the April issue of *Progress*.^o "Each helper has his own allotted beat (*pflegerschaft*)—it may be a street or only half a street or several streets, according to the character of the population. For that beat he is responsible. When watching the working of the Elberfeld system in German cities it has been this feature in it which has always seemed to me to most clearly differentiate it from the most ideal C.O.S. or Friendly Aid Society. First and foremost, it claims to be a preventive agency, and this is also the claim of our Guilds of Help. Other societies can relieve reported cases of actual poverty, but a guild must be able to step in before the poverty becomes actual, and it seems to me that the only surety that such cases will always be discovered is to place each section of a town under the watchful care of one who holds himself responsible for knowing and reporting upon the conditions under which the people are living in that section which forms his beat." As Mr. Byles well put it at the Conference, "We want also to discover the cases of real suffering which would never be reported—the cases of those whose sufferings are too sacred to be confessed." An Anglicised German gentleman, a native of Elberfeld, thus refers to the matter in a letter to the present writer: "My father was a Guardian, and he had three houses (of many flats) to look after, with, perhaps, eight or ten families of workmen in each home. He made it a rule to visit these houses once a week, to look in upon each family, getting acquainted with them and their condition, and if anything had to be reported, it was done in the meeting of Guardians. Everything was properly registered and pigeon-holed. If my father heard—in his conversation perhaps with the women—that a husband was thrown out of work, this family would be specially watched, and, if necessary, some assistance given to help them over their temporary difficulty, and in this way the breaking up of the home was prevented." Now it should be obvious that for such a case to be left to the chance of getting reported, is to run a risk that some of the most essential work of the Guild shall be left undone. And no guild should consider that it is realising its full opportunity unless it has every citizen, including the helpers themselves, when wage-earners, under tactful and sympathetic observation. The difficulty here, of course, will be the number of helpers required, though it would probably be found that many, who would not volunteer for occasional service whenever and wherever called upon, would

* Offices at 11, Southampton-row, London, W.C.

^o Organ of the British Institute of Social Service. Quarterly, 6d.

gladly become permanently responsible for a sort of watching brief for a few homes located in one spot.

The next and a highly important consideration affecting the future of the guilds is the question of their extension to country districts. True, the existence of unknown poverty is not so likely where the population is sparse. At the same time what is everybody's business is apt to be nobody's business, and in any case private and casual charity can never achieve the end of collective and systematic care. Speaking on this point at the Guilds' Conference, the Rev. H. Biddell, vicar of St. Paul's, Nottingham, referred to the large number of people in country districts possessed of leisure, who might become interested in the work, and he continued, "There is poverty in the country, and it requires handling on the same principles that we have laid down for the towns. We must take into consideration the whole country, and I would urge that we do all we can so to help forward this movement that it may become national."

Then there is the question of how far nomenclature and organisation should be uniform. Since the name "Guild of Help" exactly and simply expresses the object of the movement, and inasmuch as it has been adopted by the majority of the "Elberfeld" societies it seems desirable that it should be general, so that the fact of the existence of any society so named in any part of the country will indicate at a glance the nature of its aims and operations. It is desirable, too, that officers and workers and committees should be named after the same manner in all places. If "Captain" and "District Head," "Helper" and "Visitor" stand in each case for the same thing, let one only of the two names be retained and universally used, for this will avoid confusion. And here, perhaps the British Institute of Social Service may make useful suggestions to a future Conference.* It is by no means essential that methods should be uniform—indeed, it would be fatal. Each guild should adapt itself to its peculiar local environment. Uniformity, only where uniformity serves the interests of all without injuring the usefulness of each, should be the rule.

For instance—and here we touch a matter of the greatest moment—it may be expedient in one town to have a Central Relief Fund, in another to do without it. In the latter town there may be an abundant reserve of local funds and resident wealth to draw upon: in the former, there may be few local charities and a dearth of well-to-do residents, so that without some assistance from outside many cases of proved need would have to remain unmet. Every place is not as rich in charities as, for example, the city of Manchester, where, at the instance of the Guild, seven different institutions contributed towards setting a single family on its feet. It may be that experience will prove the soundness of the contention of so many guild enthusiasts that the

absence of a Relief Fund under the Guild's control will be best in every case; but, meanwhile, local feeling and local circumstances must have free play, and some diversity of operation will not matter so long as there be the one spirit.

The immediate ideal should be the civic Guild. Every city, town, and village should be educated to a sense of collective responsibility for the well-being of its citizens. That well-being should never be at the chance mercy of private philanthropy. Education in civic science should make it a public disgrace for any community to have unclean, hungry, ignorant, and dissipated persons in any considerable numbers in its midst. But the ultimate ideal is the National Guild. Mr. Walter Milledge, secretary of the Bradford Guild, thinks it "probable that in the near future the administrative expenses of the Guild of Help will be provided from public funds; relief being still raised by voluntary effort." Others think and hope that the Government may so amend the Poor Law as to entrust the administration of out-door relief to the Guilds. But, once the Guilds have become a national institution, perhaps nothing could be better than that they should serve the same purposes as the Elberfeld Voluntary Guardians, keeping a vigil over every home, preventing rather than relieving poverty; the actual relief to come always directly from the civic authority, acting on the recommendation of the Guild.

OUR BROTHER.*

BY WILLIAM C. GANNETT.

O BROTHER of the righteous will,
O Brother full of grace,
What human glory is revealed
Foreshadowed in thy face!

As once the homes of Galilee,
It lighteth ours to-day;
And still to men it showeth clear
The Life, the Truth, the Way.

Thou art the Way: for still, to know
The Love that reigns above,
There is no other way than thine,—
To live the life of love.

Thou art the Truth: alone on eyes
Like thine the visions fall.
Blessed, with thee, the pure in heart,
Who see the God in all.

Thou are the Life: in thee we own
The glory all may wear,
Who will, like thee, for truth and right
But learn to do and dare.

O Brother of the righteous will,
O Brother full of grace,
With deepening faith the sons of men
Still gaze upon thy face!

SURELY, surely, the only true knowledge of our fellow man is that which enables us to feel with him—which gives us a fine ear for the heart-pulses that are beating under the mere clothes of circumstance and opinion.—*George Eliot.*

* The above was written without bias as to the form the federating body should take. The writer has since learnt that a National Association of Guilds of Help is likely to be founded at the forthcoming Guilds' Conference.

* Based on verses in "Our Christmas Day," a poem by John White Chadwick, which will be found in the INQUIRER of December 24, 1898.

THE YEAR 1908.

THE close of the year is darkened by the terrible disaster which has befallen Sicily and the Calabrian peninsula, the most destructive earthquake, as it seems, that has been recorded in history. The immediate event belongs to the passing year. The realising of its magnitude, and the work of relief and restoration, will be a new year's task.

THE year opened under the shadow of the grave illness of the Prime Minister, and the spring was not far advanced before there came to all friends of Liberalism the great sorrow of the passing of Sir HENRY CAMPBELL-BANNERMAN. Some fifteen months earlier, at the end of his first year as Head of the Government, after the destruction by the House of Lords of Mr. BIRRELL's Education Bill, Sir HENRY made his declaration in the House of Commons:—"I say with conviction, a way must be found, and a way will be found, by which the will of the people expressed through their elected representatives, shall be made to prevail." Now, at the end of another year, Mr. ASQUITH, who succeeded to the Premiership, finds himself in the same position. After prolonged labours in the House of Commons the Licensing Bill was sent up, by an overwhelming majority, to the Lords; but they decided, at a party meeting at Lansdowne House, even before the second reading had been moved, that the Bill should be rejected. The conflict, therefore, remains to be fought out. And another earnest attempt to settle the Education controversy was also foiled (to the satisfaction not of the enemies of the Government only, but of those who held that a disastrous compromise had been offered), and thus the Government lost their two chief measures. Nevertheless, it has by no means been an unfruitful year in legislation, for the Children's Act, the Prevention of Crimes Act, the Miners' Eight Hours, the Port of London, and the Irish University Acts have been passed, and a decisive beginning has been made in the establishment of a system of Old Age Pensions, to take effect with the new year. Meanwhile, the problem of unemployment has been recognised as more and more urgent, and while strenuous measures have been taken in many parts of the country to meet the needs of the present winter there have been welcome signs of a deepening interest in social questions, and a determination to get to the root of our social troubles. This is felt on many hands to be a vital question for religion through which faith in the Divine order of the world is to be re-established, and a new reality breathed into the ideal of the Kingdom of God. In the fellowship of our churches, the activity of the National Conference Union for Social Service shows that we, as a people, are not indifferent to this appeal, and the rapid growth of the League of Progressive Thought and Social Service, of which the Rev. R. J. CAMPBELL of the City Temple is president, is another sign of the times making in the same direction. Many in many churches, ours among them, are being drawn into this new League, and not a few, who had begun to despair of all churches, but find

under Mr. CAMPBELL's inspiring leadership a new birth, both of hope and faith. "Progressive Thought" is better than "New Theology." It is religious life that counts, and is making itself felt. Mr. Campbell has been heard on week evenings in several of our churches this year—at the High Pavement, Nottingham, All Souls', Belfast, Abercrombie, Rosslyn-hill, Hampstead, and in the Chapel of Manchester College, Oxford.

Making for progress in a wider field, one of the most remarkable events of the year was the peaceful revolution in Turkey and the establishment of parliamentary government at last. For India, also, the British Government have announced some decided measures of reform. For international amity something has been done, notably by the visit to London of the President of the French Republic, and immediately afterwards by the visit of a large company of representatives of the Christian churches of Germany, Protestant and Catholic alike, who came as guests of a committee representing all the churches of this country, avowedly in the interest of a better understanding and international Peace.

The persistent action, throughout the year, of the militant suffragists in this country, has not made for peace, nor, so far as we can see, for progress. It has gone far to alienate the sympathies of those who are convinced that the cause of justice and equal rights for women must be established by the triumph of moral conviction, and who view with the utmost repugnance a conflict of mere physical force between women and men.

It has been a year of congresses and of celebrations of unusual interest. In January, we remembered the centenary of the birth of JOHN HAMILTON THOM. In the autumn TOLSTOY's eightieth birthday was celebrated, and in Boston, Mass., the eightieth birthday of Dr. CHARLES GORDON AMES. Then in December came the MILTON Tercentenary. Dr. CLIFFORD's Ministerial Jubilee was celebrated, and in Edinburgh that of the Rev. R. B. DRUMMOND. Among our churches, four have celebrated bicentenaries: Gee Cross, the Great Meeting, Leicester, All Souls', Belfast, and Stoke Newington Green. There was also the jubilee of the Free Christian Church at Hastings, and the centenary of the Sunday School at Stand.

Of congresses, one of the most significant was the Pan-Anglican, which met in London in June, followed by the Lambeth Conference of Bishops. The full record of the congress is now available in seven volumes, issued by the S.P.C.K. Then there was the third International Congregational Council in Edinburgh; the World Congress of Baptists in Berlin, and the Seventh Universal Peace Congress in London. In September came the third International Congress for the History of Religions at Oxford, and the first International Moral Education Congress in London.

OUR FREE CHURCHES.

Early in the year, the provincial meetings of the British and Foreign Unitarian Association and the Sunday School Associations in Liverpool were combined, with a conference on social questions and another conference of women workers, which gave

a decided impetus to the movement for the establishment of a League of Unitarian women in this country, on lines similar to those of the Women's Alliance in America. At another meeting held in London in Whit-week, the League was established, and considerable progress has already been made in the organisation of branches in Liverpool, Manchester, and other provincial centres.

The year's campaign of the Van Mission was most successful, and far exceeded the record of the previous year. There were again four vans in the field—in the London District, between Manchester and Birmingham, in Scotland and in Wales. The response gained in this way led to several other efforts of open-air preaching in various parts of the country, and the Rev. T. P. SPEDDING, the Missionary Agent of the British and Foreign Unitarian Association, has laboured assiduously to consolidate the work. Later in the year he visited the churches of the West with much acceptance. The Rev. JOSEPH WOOD, President of the National Conference, continued his devoted services to the churches by visitations in Yorkshire and in the Manchester and North Midland districts. In London the Rev. J. PAGE HOPES made in the autumn another attempt to reach a wider public by holding Sunday evening services in the new St. James's Hall, with encouraging results.

Of new buildings opened during the year, the Kilburn church is the chief, while the Woolwich congregation entered into possession of Carmel Chapel, and the little congregation at Coalville secured a home of its own. The opening of the church at Ilford comes into the new year. A Congregational hall was opened at All Souls', Belfast, and the Manchester District Sunday School Association opened a new holiday home at Great Hucklow for elder girls and lady teachers. Of memorials, the chief is the beautiful gift to Essex Church, Kensington, of the new reredos, pulpit and choir stalls, by Mr. R. P. JONES, in memory of his father, the late CHARLES W. JONES, of Liverpool.

Events pleasant to remember in connection with Manchester College, Oxford, were the presentation by old students and other friends of the portrait of Professor UPTON, painted by Mr. LESLIE BROOKE, and the honours conferred on Dr. CARPENTER the principal, an honorary doctor's degree in divinity by the University of Glasgow, and again at Jena, in connection with the 350th anniversary of that university.

Of books, the year brought us first of all Dr. DRUMMOND's "Studies in Christian Doctrine," and then the volume "Freedom and Fellowship in Religion," the record of the International Liberal Religious Congress at Boston, Mass., in 1907. Dr. KRÜGER's Essex Hall lecture on "Dogma and History," and two lectures by Prof. F. DELITZSCH on "Whose Son was Christ?" made two little books of great value. (We may mention here also Dr. PAUL SABATIER's JOWETT Lectures on "Modernism," since published in book form.) Of sermons there was the welcome new selection from old volumes of ROBERT COLLYER's sermons, "Where the Light Dwelleth," a second edition (abridged) of "A Spiritual Faith," brought out in connection with the JOHN HAMILTON

THOM centenary, and a second edition of Dr. BROOKE HERFORD's "Courage and Cheer." The volume of Dr. HUNTER's sermons, "De Profundis Clamavi," took its title from the sermon he preached at the Boston International. Other publications of the British and Foreign Unitarian Association were a new edition of the "Morning Prayers" of FRANCIS NEWMAN, and of Dr. JOSEPH MAY's "Miracles and Myths of the New Testament," and the MILTON Tercentenary publications.

Ministerial Changes.

The year brought the retirement from active service of two veterans on account of failing health, the Rev. J. C. STREET of Shrewsbury and the Rev. T. E. M. EDWARDS, the minister of the Provincial Assembly of London and the South-Eastern Counties. Other resignations were of the Rev. AMBROSE BENNETT, of Monton, to enter the ministry of the Anglican Church; the Rev. ALFRED THOMPSON, to return to his original connection in the Congregational body; Rev. WILFRED HARRIS, of Unity Church, Bolton, to go to Adelaide, Australia; the Rev. A. H. THOMAS, of Leicester, for a period of rest abroad; Dr. CHARLES READ, of Rhyl-street Mission, Kentish Town; Rev. FELIX TAYLOR, of Richmond; Rev. H. M. LIVENES, of Newport, I.W.; Rev. J. RUDDLE, of Stanington; and Rev. GERTRUD VON PETZOLD, of the Free Christian Church, Leicester, to go to America.

Among the year's changes have been the Revs. ALFRED HALL, from Norwich to Newcastle-on-Tyne; W. L. SCHROEDER, from Sale to Halifax; J. M. WHITEMAN, from Burnley to Chatham; RUDOLF DAVIS, from Bridgwater to Gloucester; O. BINNS, from Scarborough to Ainsworth; A. THORNHILL, from Failsworth to Derby; EUSTACE THOMPSON, from the Belfast Domestic Mission to Cairncastle; J. BIRKS, from Yarmouth to Taunton; W. A. WEATHERALL, from Crumlin to Nantwich; E. T. RUSSELL, from Ross-street, Glasgow, to be missionary minister in Scotland; J. A. PEARSON, from Oldham to be minister of the London District Unitarian Society; E. I. FRIPP, from Clifton to the Great Meeting, Leicester; W. H. ROSE, from Walthamstow to Rhyl-street Mission; L. TAVENER, from Ipswich to Lydgate; C. M. WRIGHT, from Birmingham to Sale; G. V. CROOK, from Newry to Cork; G. A. FERGUSON, from Gateshead to Pudsey.

Other settlements have been of the Revs. S. BURROWS at Hastings, C. E. PIKE at Bridgwater, E. R. HODGES at Tavistock, W. WILSON at Gateshead. Of former students of Manchester College, Oxford, W. E. WILLIAMS at Wimbledon, MORTIMER ROWE at Norwich, R. K. DAVIS as assistant at Essex Church, Kensington, R. J. HALL at Ansdeil. Of students of the Home Missionary College, Manchester: EDWARD MORGAN at Unity Church, Bolton, S. E. BOWEN at Crumlin, M. WATKINS as assistant at Ullet-road, Liverpool. Of newcomers into our fellowship: E. R. DENNIS, of Carmarthen College, at Pentre and Cyldach Vale, and F. Hall, a Methodist, and latterly of an Independent mission, at Congleton.

OBITUARY.

The year's obituary includes the names of Sir HENRY CAMPBELL-BANNERMAN, the DUKE OF DEVONSHIRE, LORD DERBY, EDWARD CAIRD, Canon CHARLES BIGG of Christchurch, Oxford; Professor LEWIS CAMPBELL; Sir JAMES KNOWLES, founder of the "Nineteenth Century"; BENJAMIN WAUGH, founder of the Society for the Prevention of Cruelty to Children; Dr. WALTER C. SMITH, Father IGNATIUS, IRA D. SANKEY, Sir W. R. CREMER, Mrs. RYLANDS, founder of the JOHN RYLANDS Library in Manchester; Mrs. P. A. TAYLOR, Mrs. BEYNON PUDDICOMBE ("Allen Raine"), CHARLES ELIOT NORTON, of Cambridge, Mass.; Professor GUSTAV OPPERT, of Berlin; Professor JEAN RÉVILLE, of Paris, and Professor PFLEIDERER, of Berlin.

In the fellowship of our churches the losses have been sadly heavy, and the roll includes the names of some who have long been honoured as among the chief of our leaders in wise counsel and example of honourable life: ROBERT D. DARBISHIRE, CHARLES W. JONES, ROBERT D. HOLT, RUSSELL SCOTT, H. W. GAIR, Sir WILLIAM POLLITT, Sir JOHN WARD, Major SYDNEY COPPOCK, HERBERT DARBISHIRE, A. E. PATERSON, CHARLES BELL, JAMES GRAHAM, T. W. RYLAND, H. H. STANNUS, W. C. FRANKLAND, F. T. MOTT, R. F. VALLANCE, Ald. KERFOOT, F. PINNOCK, JAMES COOPER, S. C. BURGESS, Miss M. A. BOOTH, Miss PINNOCK, Miss HEALD, Mrs. W. A. SHARPE, Miss C. B. COOKE, Miss JULIA GASKELL, Miss CATHERINE AIKIN, Mrs. G. DAWES HICKS, Miss MARIAN PRITCHARD; these and many more.

From the roll of our ministers we have lost the Revs. W. BLAZEY, C. A. HODDINOTT, J. K. MONTGOMERY, G. ST. CLAIR, W. S. SMITH, THOMAS THOMAS, FRANK WALTERS and E. J. WILKINS. Two who were in former years ministers, but afterwards followed other avocations, were Dr. J. D. H. SMYTH and W. H. HERFORD. To these must be added SASADHAR HALDAR, Brahmoo student at Manchester College, Oxford, who had gone to Germany for further study before returning to his own country.

NEWS FROM THE CHURCHES.

Atherton.—At Chowbent Chapel the Christmas morning service was held as usual, followed by the annual party in the afternoon and evening. The Workers' Party took place on Saturday evening, and the Children's Party on Wednesday evening, in aid of "Winifred House," "Red Cross Home," and "Hucklow Holiday Home." Large attendances characterised all the foregoing, as well as a Christmas musical service on Sunday evening. Congregation and minister have made December a "Milton Month" at both morning and evening services, which have included appropriate organ recitals by the newly-appointed organist, Mr. H. Hallowell, F.R.C.O.

Chichester (Appointment).—The Rev. A. J. Marchant has accepted a cordial and unanimous invitation to the pastorate of Baffin's Lane and Eastgate Chapels, in succession to the late Rev. C. A. Hoddinott, and is to enter upon his new duties on the first Sunday in April.

Christmas Parties.—We have reports of Christmas parties from Blackburn, Waterloo-road, Blackpool, Lewin's Mead Domestic Mission, Bristol (a series of parties for old and young) and Ringwood.

Hull.—On Sunday, Dec. 19, a commemoration service was held in Park-street Church, as a mark of the respect in which the late Miss Marian Pritchard, of London, was held by the congregation. Miss Pritchard had on many

occasions given evidence of her interest in the work of the church, and particularly of the school, and her advice and aid were eagerly sought and as readily given. Several members of the church claim a close friendship, as a result of the intercourse originating with the "Young Days" problems. The Rev. W. Whitaker alluded to the loss sustained by the Unitarian community, and Mr. Bailey Holmes, as superintendent of the Sunday-school, spoke feelingly of the strong sense of gratitude entertained by the teachers to Miss Pritchard's memory, and the personal attachment she invariably won from all who came under her charming influence.

Ilford.—There was a good attendance at Broadway Chambers on Sunday evening, notwithstanding the severity of the weather. It was the last service in the hired room, the opening of the new church in the High-road being fixed for to-day (Saturday). Mr. R. W. Pettinger, of Walthamstow, was the preacher, and in the course of his address he regretted that there was not in all our churches the same warmth and enthusiasm which he had always found in Ilford. He believed the friends had a great future before them in their new building.

Kidderminster.—The Guild of the Good Shepherd connected with the New Meeting Congregation, gave their annual "Robin Breakfast" to the poor children of the town on Christmas morning, in the Town Hall and Corn Exchange. Owing to shortness of work and unemployment, a larger number of children than usual were found to whom such a breakfast was very acceptable; and about 1,150 partook of the substantial fare provided. The Mayoress, Mrs. Harold Watson, was present, and expressed her regret that owing to illness the Mayor could not be present; and wished the children a very happy Christmas. The Deputy Mayor, Mr. Rowland Hill, also expressed his pleasure at being present; and his appreciation of the good work done by the Guild. The Warden, the Rev. J. E. Stronge, proposed a hearty vote of thanks to the Mayoress and Deputy Mayor, and then the breakfast was proceeded with. Many willing helpers gave assistance, and Colonel W. H. and Mrs. Talbot lent willing aid in making the occasion bright and interesting to the children. Miss Carrie Badland lead the singing of "Hark the Herald Angels Sing" on the organ, and the whole meeting passed off in a most happy and delightful way.

Liverpool: Hope Street.—On the Sunday before Christmas the afternoon was devoted as usual in the Sunday School to the singing of carols and special hymns, and an address, which was given by Sir William Bowring. The subject of his address was the life and work of John Milton, and it was much appreciated. A feature of this special Christmas service is that the scholars bring with them parcels of Christmas fare, which are afterwards distributed among the poor of the neighbourhood.

London: Deptford (Resignation).—The Rev. A. J. Marchant has resigned the pulpit of the General Baptist Chapel, which he has held since 1891, having accepted an invitation to Chichester.

Loughborough.—On Boxing Day a free breakfast to upwards of 100 of the poorest children of the town was given in the school-room, the arrangements being in the hands of Mrs. Haywood, assisted by a willing band of workers.

Manchester: Willert-street Mission.—On Dec. 15, in connection with the Young People's Guild, a good number of teachers and friends attended a soiree to bid farewell to

Miss Bishop, who was leaving Manchester on the 16th, bound for Bombay. During the evening Mr. S. Sidebotham, on behalf of the teachers and elder scholars, presented to Miss Bishop a silver egg-stand, and briefly referred to the good work she had done, both as a teacher for twelve years and as secretary of the Guild since its formation. Miss Bishop gratefully acknowledged the gift. The Rev. J. W. Bishop also spoke, saying that the great number of letters he had received and votes of condolence in his sad bereavement, coupled with that night's impressive gathering, would be a great inspiration for him, and an encouragement to continue the work which he had been doing for the last twelve years. A very enjoyable evening concluded with the singing of "Auld Lang Syne."

Newport, I.W. (Appointment).—The Rev. James Ruddle, recently minister at Stanington, has accepted a unanimous invitation to the pulpit of the Unitarian Christian Church, in succession to the Rev. H. M. Livens.

Sheffield: Upper Chapel.—With the close of the year the minister and congregation are in the happy position of knowing that the whole cost of the recent alterations, reconstruction of organ, erection of new pulpit, &c., has been raised. It has meant steady and persistent effort and no little sacrifice on the part of many to raise this additional sum of over £1,170 in twelve months. The organ is a magnificent one, and gives delight to everyone, and the new oak pulpit is generally admired and much more serviceable than the old one, which has been presented to the Andell Unitarian Free Church, and is now installed there.

Shrewsbury: (Appointment).—The Rev. William Stephens, of Rotherham, has received and accepted a unanimous invitation to become the minister of High-street Church, and hopes to commence his ministry the first Sunday in April.

OUR CALENDAR.

SUNDAY, January 3.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.

Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.

Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.

Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Ilford, Unitarian Christian Church, High-road, 11, Rev. T. E. M. EDWARDS; 7, Rev. W. COPELAND BOWIE.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.

Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner

Established 50 Years.

**Callard & Bowser's
Butter-Scotch**

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufactory: London, W.C.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Rev. D. DELTA EVANS.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. V. D. DAVIS, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Mr. S. UCHIGASAKI, of Japan.
 Stratford Unitarian Church, 11, P.S.M., Mr. H. MAGUIRE; 6.30, Rev. J. ARTHUR PEARSON.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS.
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Salford-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. W. ROSLING.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Mr. H. C. BAKER.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

BIRTHS.

VALLANCE.—On December 16, at Rowley Bank, Ellesmere-park, Eccles, the wife of Arthur C. Vallance, a son.

WORTHINGTON.—On December 23, at Lisbawn, Hawthornden-road, Knock, Belfast, the wife of the Rev. Joseph Worthington, of a son.

MARRIAGES.

DOWSON—BLYTH.—On December 22, at Rosslyn-hill Chapel, Hampstead, by the Rev. Henry Gow, Oscar Follett Dowson, youngest son of the Rev. H. Enfield Dowson, of Gee-cross, Cheshire, to Evelyn Mary Tolmé Blyth, only daughter of Edmund Kel. Blyth, of 6, Rosslyn-hill, Hampstead.

HOLMSTEDT—GITTINS.—On December 30, at the Great Meeting, Leicester, by the Rev. E. I. Frupp and the Rev. Joseph Wood, John Mauritz Holmstedt, of Orebrö, Sweden, to Catherine Ursula, elder daughter of Edward Burbury and the late Florence Gittins.

MATHEWS—TANQUERAY—WILLAUME.—On December 17, at St. Martin's Church, Bedford, by the Rev. Jocelyn Speck, Arthur Guest Mathews, M.A., second son of the late George Spenser Mathews, M.A., and Mrs. Mathews, of Edgbaston, Birmingham, to Constance Sidney, second daughter of Mr. and Mrs. Tanqueray-Willaume, of Bedford.

DEATHS.

BROWNE.—On December 28, at her residence, 58, Porchester-terrace, London, Thomazine Leigh, widow of the late Samuel Woolcott Browne, of Bridgwater and Clifton, and daughter of the late Captain Carslake, R.N., of Sidmouth, in her 87th year. No flowers by request.

DARBSHIRE.—On December 21, at his residence, St. Margarets, Windsor Park, Belfast, Herbert Darbsshire, in his 79th year.

DUGDALE.—William Francis, at Kuala Lumpur, Federated Malay States, (by cable), son of the late Alfred Dugdale, of Manchester, and Mrs. Dugdale, 4, Albert-place, Long-sight, Manchester.

MACDONALD.—On December 20, at 56, Darnley street, Brooks' Bar, Manchester, Mary Jane, the beloved wife of the Rev. James Macdonald, after a long and painful illness, patiently borne, in her 61st year. Cremation.

UNITARIAN CHRISTIAN CHURCH,

South Terrace, Hastings.

MANY friends in different parts of the country have visited our Church from time to time when staying at our beautiful town, and they will, we feel sure, be ready to assist us in our time of special need.

Owing to the subsidence of the foundation of the Church at the south-east corner, through the nature of the subsoil, a considerable sum of money has had to be expended to prevent further damage to the structure. Steel stays have been placed in the building, under the direction of Mr. A. E. Anthony, architect, of Brighton, and the structure is again in a safe condition. The work done will, through the damage to the plaster, necessitate the redecoration of the Church inside and re-painting the outside. We have raised about £45 amongst ourselves, but at least £80 will be required to cover all the expenses, and we appeal for the further assistance that we need, as we are not a rich congregation, to our kind and generous friends in other Unitarian Churches.

Subscriptions will be gratefully received by the Treasurer, MR. H. G. PROCTOR, 18, Lower Park Road, Hastings.

LAYMEN'S CLUB.

A DANCE will be held under the auspices of the Women's Social Club and the Laymen's Club on Friday, January 22nd, 1909, at the Portman Rooms. Single Tickets 7s.; Double Tickets (Ladies and Gentlemen) 13s. may now be obtained from the Secretary, E. B. HALL, 19, Aberdeen-park, Highbury, N.

Situations,
VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED.—Re-engagement as COMPANION. Domesticated, musical, good needlewoman. Excellent references.—F.H., 10, Glentworth-road, Redland, Bristol.

WANTED, a COOK-GENERAL, not under 25, in a small private family (connected with Bedales School) where help is given. Gardener does boots, rugs, &c. Good wages.—Mrs. O. B. POWELL, Little Hawsted, Petersfield.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS. New Term January 16th.

LETCHEWORTH SCHOOL,
LETCHEWORTH, HERTS.

SCHOOL FOR BOYS, from six years upwards. Bracing air. Thorough all round, unsectarian education, without break, fitting for professional or other careers. Special regard to health and physical development. Delicate boys properly cared for.

Principal—J. H. N. Stephenson, M.A.

ST. GEORGE'S WOOD,
HASLEMERE, SURREY.

SCHOOL FOR GIRLS. Sandy soil. 608 feet above sea level.—Principal, Miss AMY KEMP. Next term begins January 22.

WAVERLEY SCHOOL, SHERWOOD RISE, NOTTINGHAM.—Head Master, Mr. H. T. FACON, B.A. Boarders. Home influence. Private field opposite school. Telephone. Ministers special terms. Re-open January 19.

SOMERVILLE SCHOOL
ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

Preliminary Notice.

UNITARIAN CHURCH,

King William Street, BLACKBURN.

A SALE OF WORK

will be held at the above Church on

SATURDAY, MARCH 27, 1909,
in aid of a Building Fund.

Donations in money or goods will be gladly received by Rev. E. W. SEALY, M.A., 7, Victoria Mount, Revidge, Blackburn; or Mr. W. H. RIGBY, 12, Queens Park Terrace, Blackburn.

"THE UNITARIAN MONTHLY."

A Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Reduced terms for winter months. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms. Mrs. CHAMBERLAIN, 5, Claremont-terrace.

LANGLEY HOUSE, DAWLISH, S. DEVON. Residence for Ladies. Responsible charge taken of younger guests. Beautiful winter climate.—Full particulars on application.

LONDON, W.

TWO LADIES RECEIVE OTHERS—TEACHERS, STUDENTS and OTHER WORKERS, in their flat in Westbourne-square. References.—H. V. N., INQUIRER Office, 3, Essex-street, Strand, W.C.

BRIGHTON.—Couple without family desire to meet person of quiet, regular habits to make home with them. Particulars. References.—B., INQUIRER Office, 3, Essex-street, W.C.

TYPEWRITING, SHORTHAND, TRANSLATING. Authors' MSS. accurately copied at reasonable rates. Special quotations for quantities. First-class work guaranteed. Evening and Secretarial work undertaken with Machine; also typing on machine direct from dictation. **SERMONS A SPECIALITY.**—Miss E. L. STENT, 68, Aldersgate-street, E.C., and 33, Crouch Hall-road, N.

AM I RIGHT?

I take it that you require your MS. to be neatly and clearly typed on a good paper and by a competent operator, for which service you are prepared to pay a reasonable price? Am I right? If so, write or 'phone for my terms at once. I guarantee satisfaction.

C. HERBERT CÆSAR,
Homefield, Woodstock Road, St. Albans.
LATE OF
10, Grange Road, Canonbury, London, N.

THACKERAY HOTEL

(TEMPERANCE),
GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.
This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms** (including attendance) from 3s. 6d. to 6s. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.
Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

NOW READY.

ESSEX HALL YEAR BOOK
for 1909.

A List of Unitarian, Free Christian, Presbyterian, and other Non-subscribing Churches, with names and addresses of Ministers and Secretaries, Missionary Societies, Colleges, Trust Funds, &c.

Price 1s. net. By post, 1s. 2d.

UNITARIAN POCKET BOOK
for 1909.

Including Directory of Ministers and Congregations. French Morocco, gilt edges, tuck case, pencil, &c.

Price 1s. 3d. net. By post, 1s. 4d.

DIRECTORY OF MINISTERS
AND CONGREGATIONS for 1909.

Paper cover, 3d. net. By post, 4d.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

COMMENCEMENT OF A NEW VOLUME!

Now is the time to start subscribing to

"YOUNG DAYS."

Our Young People's Own Magazine,
Edited by Rev. J. J. WRIGHT, F.R.S.L.

CONTENTS OF THE JANUARY NUMBER:—

Gypsy Breynton and her Brother Tom. (Chap. I.)
Favourite Flowers of the Poets. (Illus.)
Young Days' Guild Work.
Temperance Ideas.
New Year's Gifts.
Puzzles & Puzzlers.
Editor's Chat, &c.
The Real Prince.
The New Year. (Poetry.)
Winifred House. (Aunt Amy's Corner.)
What Mrs. Bright Borrowed.
I Pack my trunk. (Poetry.)
Going a Journey. (Full-page Picture.)

PRICE ONE PENNY MONTHLY.

Annual Subscription, by Post, One Copy, 1/6.

Published by

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for JANUARY.

Two St. James' Hall Studies:—

1. Human Life: its Origin and Meaning.
2. Civilization, Society, and Comradeship

The Education Crisis.

The Eton Cad's Confession.

Storm Centres.

An Indian Official's Remedy for Sedition.

Notes on Books and Notes by the Way.

Crutches for the Month.

A. C. FIFIELD, 44, Fleet-street,
and all Booksellers.

Price One Shilling net. Eight Illustrations.

Eight Simple Exercises without Apparatus, to ensure

WARM HANDS AND WARM FEET.

By the Author of "A Complete Course of Wrist and Finger Gymnastics, without Mechanical Appliances." For performers on the Piano, Violin, Organ, and all instruments, 38 Descriptive Illustrations, Price 4/- cloth. Extract from the late Sir Charles Hallé: "I have no hesitation in saying I think them most exhaustive and useful."—Post free from SECRETARY, 51, Adelaide-road, London, N.W.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT.

PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciously built and furnished with just those things which are needful for health, comfort, and the refinements of existence throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

E. Norman Reed & Co.,



Artists
in
Stained
&
Leaded
Glass.

Memorial
Windows.

Mosaics.

Church Decorators.

13, Lisle Street, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

LADIES' STOCKINGS DIRECT FROM THE KNITTERS.—All Wool, black, winter weight, everlasting wear, 1/3; 3 pairs 3/6. Gentlemen's socks, winter weight, heather mixtures, same price. Money returned if desired. State size boots.—CLARK, 18, Clarence-street, York.

19TH CENTURY BUILDING SOCIETY,
19 ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets over £168,000.

DIRECTORS.

Chairman—Sir ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.,
Sir WILLIAM CHANCE, F. H. A. HARDCASTLE,
Bart. F.S.I.

MISS CECIL GRADWELL, Miss ORME.
STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

SUBSCRIPTION PREFERENCE SHARES £20 each, payable 5/- monthly. Interest 4 per cent.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, January 2, 1909.